GOD'S Terrible Voice IN THE CITY.

Wherein you have

I. The ſound of the Voice, in the Hiſtory of the Two late Dreadful Judgments of *PLAGUE* and *FIRE* in *LONDON*.

II. The Interpretation of the Voice, in a Diſcovery of the Cauſe and Deſign of theſe Judgments.

The ſixth Edition Corrected, with the Addition of a Sermon Preached at the Funeral of Mrs. *A. T.* in *Aldermanbury* Church the 18*th* of *September*, 1665.

By *T. Vincent*, ſometime Miniſter of *Maudlins Milk-ſtreet, London.*

Micah 6. 9. *The Voice of the Lord cryeth unto the City, and the Man of Wiſdome ſhall ſee thy Name: Hear ye the Rod, and who hath appointed it.*

LONDON,
Printed for *George Calvert*, and are to be ſold at the *Bible* in *Jewen-ſtreet*, 1668.

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To all such of the City who have seen the Desolations of *LONDON* by the late Judgments of PLAGUE and FIRE.

IT might have seemed more seasonable unto some, if a work of this nature had come forth unto view more immediately after the sound of God's Terrible Voice, and execution, at least, of the last dreadful Judgement of the Fire, because if a Man strikes while the Iron is hot, it is likely to make the more deep impression, which when it grows cool, grows hard and unmalleable, and if the Hammer of the Word had been used when London was newly come forth of the Furnace, some might think they would have yielded the more easily unto its strokes, and the better have received the fashion which this Hammer would work them unto; and that, since the fresh and lively remembrance of the Judgement is more worn off, it is to be feared that they are more seared and hardned, and therefore in likelihood it will be more difficult to effect a due impression of the Judgments by the Word upon them. Besides that, it was not in my thoughts to attempt this Work, until the greatest part of the Winter was spent; I may further add, that though a Discourse concerning the Plague, would have been most seasonable under the Judgment it self, when People who were generally taken off from their

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Trading, had room and time for retirement and consideration, more than ever they had in their lives before; and therefore were more likely to lay to heart what might be spoken or written unto them on that Subject: Yet the reason is not the same in the Judgment of the Fire, which (however startling and astonishing) was so far from giving them retiring time for consideration, as the former Judgment of the Plague had done, that it did engage them unto more laborious Works than ever they had, not onely while London was burning, in removing what they could save of their Goods from the Fire; but also since, in looking out new Habitations, and fitting their Houses and Shops for Trades, which hath given them occasion for so much distraction, that I fear they could hardly settle their minds to read and consider so seriously as they should, what the Lord hath been doing with them, and speaking unto them by this Terrible Voice, which hath sounded so loud in their eares; but by this time I hope that the most have attained to some kind of Settlement, at least so much, as to give them leave to sit down and ponder upon the meaning of God, in these strange and dreadful Judgments of Plague and Fire in the City; and therefore this Book may be more seasonable unto the most, than if it had been written and presented to them immediately after the Fire had burnt them out of their habitations. Friends, it is high time for all of you to retire your selves and be-

bethink your ſelves, and wiſely to conſider God's dealings with you; to open your ear, and labour to underſtand theſe ſpeaking Judgements; leſt if God be provoked by your deafneſs and incorrigibleneſs, to ſpeak a third time, it be in your utter ruine and deſolation. If theſe Papers be any wayes helpful to revive in your memories the Judgements themſelves, by the Hiſtorical Narration *which here you have of them, to work your hearts to ſome ſenſe of ſin in diſcovery of the cauſe; and to perſwade you to a ready compliance with God's deſign, in the declaring of what God now expects from you, after ſuch dreadful Executions; as yours will be the benefit, ſo I deſire that God may have the whole glory; and that you would make this return for my help of you, to help me with your Prayers, that I may be the more helpful to you in mine, who am*

Your dearly affectionate Friend
and Servant in the Lord,

Thomas Vincent.

Gods terrible Voice in the City.

Psalm 65. part of the fifth Verse.

By terrible things in righteousness wilt thou answer us.

INTRODUCTION.

SHall a Trumpet be blown in the City, and the People not be afraid? Shall there be evil in the City, and the Lord hath not done it? The Lyon hath roared, who will not fear? the Lord God hath spoken, who can but prophesie? *Amos* 3. 6. 8. When the *Pharisees* spake to our Saviour to rebuke his Disciples for their loud praises of the Lord with *Hosanna's*, He tells them, *If they should hold their peace, the stones would immediately cry out*, Luke 19. 39, 40. And wee read in *Habbakkuk* 2. Chap. 2. 11. *Of the stone crying out of the wall, and the beam out of the timber making answer:* Certainly we in *London* have lately heard the *cry of stones and walls, of timber and beams in their fall and flames*; I mean in the late *Dreadful Fire*, which hath laid our *Jerusalem* in heaps; or rather, wee have heard the Voice of God in this and other terrible things which have come upon us: Let none then rebuke, if one so unfit, do make an attempt to speak something of the meaning of *London's* Fire, or of Gods terrible Voice in this and other Judgments, whereby the mouth of Babes God can declare his Will.

SECT. I.

By terrible things in righteousness wilt thou answer us.

THis whole Psalm breaths forth nothing but grace and goodness unto the people of God, from the beginning of it, to the end; yea, in the Verse of my Text where God speaks most terribly and righteously in the Judgments and destructions which he bringeth upon their Enemies, yet he is called *the God of their Salvation*; and those terrible things by which God speaks, are not only a *righteous answer* unto their enemies sins, but also a *gracious answer* unto his peoples prayers: *By terrible things in righteousness wilt thou answer us.*

I shall not speak of terrible things in the restrained sense, as they befall only the Enemies of Gods people, and the wicked, whilst the righteous do escape, and it may be hereby are preserved; but as they may befall any people, not excluding Gods people, whom the Lord may answer by terrible things in Righteousness.

Two Doctrines we may observe.

Doct. 1. *That God doth sometimes speak unto a People by terrible things.*

Doct. 2. *That when God doth speak most terribly, He doth answer most righteously.*

First, *That God doth speak sometimes unto a People by terrible things.*

Here I shall shew,

1. *How God may be said to speak.*

2. *What those terrible things are by which God doth sometimes speak.*

3. *Why God doth sometimes speak unto a People by*

by terrible things; and then apply.

1. *How God may be said to speak.*

God being a Spirit, hath no Mouth nor Tongue properly as men have, who have bodies; and therefore his way of speaking is not like ours (though sometimes he hath created a voice in as articulate sound, as if it had proceeded from the mouth of man, to declare his will) but there are several wayes in which God hath spoken, and doth speak unto the Children of men, by which he doth as really and effectually make known his mind, as if he spake with mans Voice.

1. God hath spoken formerly unto men *immediately* in *extraordinary* wayes, and that sometimes more terribly; as when he gave the Law upon Mount *Sinai*, when the Mount burned with fire, and there was blackness, and darkness, and tempest, thundrings and lightnings, and the sound of the Trumpet exceeding loud, and the Voice of words so exceeding terrible, that it made the whole Camp to tremble; and *Moses* himself said, *I exceedingly fear and quake*, Exod. 19.16. Heb. 12. 18,19,20,21.

This way of Gods speaking, the Children of *Israel* were not able to bear; therefore they desired that *Moses* might speak unto them, but that God would not speak unto them thus any more, lest they should die, *Exod.* 20.19.

At other times God spake with a more still and gentle Voice, and in a more mild way, as when he spake to *Samuel* in the night, he thought at first that it had been the voice of *Eli*, 1 *Sam.* 3.4,5. Thus God spake unto *Abraham*, unto *Jacob*, unto *Moses*; to whom it is said, *He spake face to face, as a man speaketh to his friend*, *Exod.* 33. 11.

God spake also in an extraordinary way to his Prophets of old, when he made known unto them his Counsel, that they might declare it unto the people;

Sometimes he spake unto them with an audible Voice; which he created when no shape was seen; sometimes by Angels, who appeared in bodies; which they laid down again when they had delivered their Message; sometimes by *Dreams* and *Visions* in the Night; sometimes by *Urim* and *Thummim*; sometimes by more secret *Inspirations* of the *Spirit*.

In the last dayes of *Gods extraordinary speaking*, He spake by the most *extraordinary Person*, namely, by his own most dearly beloved, and only begotten Son, *Heb.* 1. 1, 2. whom he sent out of his bosom to declare himself, *John* 1. 18. and reveal what he had heard of the Father, *John* 15. 15. who brought life and immortality to light by the Gospel, and made known Gods purpose and grace in mans Salvation, 2 *Tim.* 1. 9, 10. and uttered such things as were kept secret from the foundation of the World, *Mat.* 13. 35. The Gospel began to be spoken of by the *Lord Jesus* himself, and was confirmed and confirmed by his Apostles, who were his Witnesses, to whom God also did bear witness with signs and wonders, and divers Miracles, and gifts of the *Holy Ghost*, according to his will, *Heb.* 2. 3, 4.

2. And now, though not so immediately, and in such extraordinary wayes, *yet still* God doth speak unto the Children of men. There are two wayes of Gods speaking now unto men, namely, his *Word*, and his *Works*.

1. His *Word* contained in the Scriptures of the Old and New Testament, which Holy men wrote as they were inspired by the *Holy Ghost*; 2 *Pet.* 1. 21. And thus God speaketh either *externally*, by his word alone; or *internally*, with his Word by his Spirit.

1. God speaketh now unto men *externally* by his Word alone, to some more *plainly*, unto whom He gives his Scriptures only to be read, and brings to their view his written Word alone, without the advantage

of

of other Ordinances, which might more powerfully declare unto them his will.

Unto others he speaks more audibly, where the Gospel doth sound in their ears, and with the Scriptures God sendeth his Ministers to preach unto them.

God speaketh by his Ministers, who are his *Trumpetmen* in his Name to warn the people of his Judgements temporal and eternal, which in the Scriptures he hath threatned, *Ezek.* 3. 17, 18, &c. *Isa.* 62. 6. who are the Lords *Embassadours*, 2 *Cor.* 5. 20. from whom they have a Commission to preach the *Gospel*, and declare the glad tydings of Salvation unto all such as repent, and believe, and yield up themselves unto the obedience of the Word.

Ministers stand in the room of Christ; and it is well for us that God speaks unto us by Ministers, because we should not be able to endure, should he speak unto us immediately by himself; should he speak unto us with an audible Voice, as he did to the Children of *Israel* on Mount *Sinai*, when he gave the Law, this would be so terrible, that with them we should desire to hear *Moses*, and chuse Ministers rather to speak unto us; yea, if Christ Jesus himself should come down from Heaven, however he might have been heard in his state of Humiliation, when his Deity was so much vailed; yet if he should now appear in the glory he hath with the Father, or as he appeared unto *John* his beloved Disciple, when his eyes were as a flame of fire, and his countenance like the Sun when it shined in its full strength, and his Voice like the sound of many waters: I say, If Christ should thus appear, and preach unto us, such a dread and amazement would fall upon us, that we should fall down dead at his feet, as his Disciple *John* did, *Rev.* 1. 13, 14, 15, 16, 17. Therefore it is better for us in this state of weakness, that God speaketh to us by Ministers, men

of

of like passions and infirmities with our selves, whom we may be able to bear, and whose words, notwithstanding our weakness, we may be able to hear.

2. God doth now also speak unto men *internally*, with his word by his *Spirit*, when God sends his Spirit with his Word, for *Conviction* only, or some common Work: Thus God calls upon the Wicked, who sit under the preaching of the Word, moves and strives with them by his Spirit, but they resist the Spirit, stifle Convictions, and will not hearken to his Calls and Motions, *Gen.* 6. 3. *Acts* 7. 51.

But especially God speaks with his Word by his Spirit; when he sendeth his Spirit for *Conversion*, and to effect a saving change: Thus God speaks when he calleth *blind sinners* out of darkness into his marvellous light, 1 *Pet.* 2. 9. quickneth *dead sinners*, putting into them a new Principle of spiritual life, *Eph.* 2. 1. rescueth *enslaved sinners* out of Satan's snare, 2 *Tim.* 2. 26. delivering them from the power of the Devil, and translating them into the Kingdom of his dear Son, *Col.* 1. 13. when by his Spirit he draweth sinners, *John* 6. 44. and joyns them unto Jesus Christ, 1 *Cor.* 6. 17. God speaketh unto men with his Word by his Spirit, when he doth thus *effectually call them*; and he speaketh unto men also by his Spirit, when he *graciously visiteth them* which are called, when he teacheth, melteth, warmeth, quickneth, strengthneth, and refresheth them by his Spirit, as they sit under the influence of his Ordinances, when he speaketh peace unto their Consciences, sheweth them his reconciled Face, shedding abroad his love in their Hearts, and giveth such sweet Comforts, and ravishing Joy as is unspeakable, and full of glory, *Joh.* 6. 45. *Joh.* 14. 26. *Luke* 24. 32. *Psal.* 143. 12. *Eph.* 3. 16. *Acts* 3. 19. *Psalm* 85. 8. *Rom.* 5. 5. *Psalm* 94. 19. 1 *Pet.* 1. 8.

2. God speaketh unto men by his *Works*; and that either by his works of *Creation*, or by his works of *Providence*.

1. God speaketh by his works of *Creation*, the Heavens have a voice, and declare Gods glory, *Psal.* 19. 1. and the Earth hath not only an ear to hear, *Isa.* 1. 2. but also a tongue, as it were, to speak Gods praise. We read of the Seas roaring, and the Floods clapping their hands; of the Mountains singing, and the Trees of the Wood sounding forth their joyful acclamations; yea, beasts and all cattel, creeping things, and flying Fowl, Dragons and all Deeps, Fire, Hail, Snow, Rain, and stormy Wind, as they fulfil his Word, so they speak, and in their way declare what their Maker is; or rather in them, and by them God doth speak, and make known something of himself, *Psal.* 148. 7, 8, 10, &c.

We read of the *Voice of the Lord in Power*, *the Voice of the Lord in Majesty*, *the Voice of the Lord upon the Waters*, *the Voice of the Lord dividing the flames of fire*, *the Voice of the Lord shaking the Wilderness of Cadesh*, *breaking the Cedars of Lebanon*, and the like, which is the Voice of the Lord in the terrible noise of Thunder, *Psal.* 29. 3, 4, 5, 6, 7, 8.

And there is no one work of the Lord (though not with such a noise) which doth not with a loud voice, as it were in the Name of the Lord proclaim unto the Children of men how great and glorious the Lord is, who hath given it its being, and use, and place in the world; especially the work of God in the Make of Man, his body, the members and senses; his soul, the powers and faculties, doth *without a tongue* speak the praise of that God who curiously framed the body in the womb, and immediately infused the living soul, *Psal.* 139. 14, 15. *Eccl.* 12. 1.

2. God speaketh by his Works of *Providence*, and that both *merciful* and *afflictive*.

1. God speaketh by his *Merciful Providences*, by his patience, and bounty, and goodness, He calleth men unto repentance, *Rom.* 2. 4. He giveth witness of himself, in giving Rain and fruitful seasons, *Act.* 14. 17. Gods *Providing-mercies*, Gods *Preventing-mercies*, Gods *Preserving-mercies*, Gods *Delivering-mercies*, the *number* of Gods Mercies which cannot be reckoned, the *order* and strange *method* of Gods Mercies, which cannot be declared; the *greatnesse* of Gods Mercies in the *kinds* and *strange circumstances*, which cannot be expressed, do all with *open mouth* call upon men from the Lord to repent of their sins which they have committed against him, and to yield all love, thankfulness and obedience unto him.

2. God speaketh by his *afflictive Providence*: There is a Voice of God in his *Rod*, as well as in his *Word*, *Mic.* 6. 9. *Hear the Rod, and who hath appointed it*; when God *chastneth*, He *teacheth*, *Psalm* 94. 12. When God lifteth up his Hand, and strikes, He openeth his Mouth also, and speaks; and sometimes openeth Mens Ears too, and sealeth their instruction, *Job.* 33. 16.

Sometimes God speaks by *Rods* more *mildly*, by lesser afflictions; sometimes God speaks by *Scorpions* more *terribly*, by greater Judgments; which leads to the second Particular.

SECT. II.

What are those terrible things by which God doth sometimes speak.

THE word in the Original is נוראות from ירא which signifieth, He feared: Terrible things

things are such great Judgments of God, as do usually make a general *impression of fear* upon the hearts of people.

Take some instances.

1. *The Plague is a terrible Judgment by which God speaks unto men.* The Hebrew word is קוֹל from קָלַל he spake. It is a speaking Judgment; where God sends the Plague, he speaks, and he speaks terribly; the Plague is very terrible, as it effecteth terrour; the *Pestilence which walketh in darkness*, is called *the Terrour by Night*, *Psal.* 91. 5, 6.

The Plague is very terrible, in that

1. It is so *noysome* a Disease; it poysons the blood and spirits, breeds a strange kind of venom in the body, which breaketh forth sometimes in Boils and Blains, and great Carbuncles, or else works more dangerously, when it preyeth upon the Vitals more inwardly.

2. It is so *noysome* a Disease; it turns the good humors into putrefaction, which putting forth it self in the issues of running sores, doth give a most noysome smell: Such a disease for loathsomeness we read of, *Psal.* 38. 5, 7, 11. *My wounds stink and are corrupt, my loins are filled with a loathsome disease, and there is no soundness in my flesh: my Lovers and my Friends stand aloof off from my sore, and my Kinsmen stand afar off.*

3. It is so *infectious* a disease, it spreadeth it self worse than the Leprosie amongst the *Jews*; it infecteth not only those which are weak, and infirm in body, and full of ill humors, but also those that are young, strong, healthful, and of the best temperature; and that sometimes sooner than others. The Plague is infectious, and greatly infectious, whole Cities have been depopulated through its spreading, many whole families have received infection, & death one from another thereby, which is the third thing that rendreth the Plague so terrible.

4. It is so *deadly*, it kills where it comes without mercy; it kills (I had almost said *certainly*) very few do escape

scope, especially upon its first entrance, and before its malignity be spent; few are touched by it, but they are killed by it; and it kills *suddenly*: as it gives no warning before it comes, suddenly the arrow is shot which woundeth unto the heart; so it gives little time of preparation before it brings to the Grave: Under other diseases men may linger out many weeks and moneths; under some divers years; but the Plague usually killeth within a few daies; sometimes within a few hours after its first approach, though the body were never so strong and free from Disease before.

The *Plague* is very terrible, it is terrible to them that have it; insomuch as it usually comes with Grim Death, the *King of Terrors*, in its hand: and it is terrible to them which have it not, because of their dangers of being infected by it; the fear of which have made such an impression upon some, that it hath raised out of their hearts, for the while, all affections of love and pitty to their neareſt Relations and deareſt Friends; so that when the Disease hath first seized upon them, and they have had the greatest need of succour, they have left their Friends in distress, and flown away from them, as if they had been their Enemies.

2. *A Deluge by Water is a terrible Judgment*: There have been several Floods which we read of in Histories, that have suddenly broken in upon some places, and overwhelmed Habitations and Inhabitants together.

But God never did, and never will speak so terribly by a Deluge of water, as by the great Deluge in the days of *Noah*, when the whole world was drowned thereby, excepting *Noah*, and those which were with him in the *Ark*.

And because the Judgment was so dreadful, and the History so affecting, I shall set it before your eyes out of *Gen.* 7. from the 11th *ver.* to the end of the Chapter. *In the six hundredth year of Noahs life, in the second moneth, and*

And the seventeenth day of the Month, in the same day were all the Fountains of the great Deep broken up. God withdrew the bounds which he had set to the great Sea, so that the waters covered the earth as they did at the beginning; *and the Windows of Heaven were opened*, out of which God *looked forth in anger* upon the Earth, and poured forth a *Vial of his wrath*, causing it to rain forty days and forty nights in dreadful showres, accompanied, as is probable, with stormy winds, and hideous tempests, which put the World into a fright and amazement; when the Element of Air seemed to be changed into water, and such a *Torrent* flowed in upon them on every side, we may guess what fear they were overwhelmed withal; but *Noah* and his Family were go into the Ark; and the Lord *shut them in*; *then the waters increased, and bare up the Ark, and it was lift up above the Earth, and the Waters encreased, and prevailed greatly upon the Earth,* גברו מאד מאד על הארץ *and the Ark went upon the face of the waters, so that all the high Hills and Mountains were covered fifteen Cubits: Then all flesh died, fowl, and cattel, and beast, and every thing that creeped or moved on the earth,* and every Man; *and* Noah *only remained alive, and they that were with him in the* Ark. God spake then *terribly indeed* unto the wicked world by the *Flood*, which devoured them all together in the midst of their security and sin; but God hath promised he will never speak thus by water any more.

3. *Fire is another terrible thing, whereby God sometimes calls to contend by, with a sinful People:* Fire is very dreadful when it hath a Comission from God, and meets with much combustible matter, and prevails without resistance. God spake terribly by Fire unto *Sodom* and *Gomorrah*, when he rained Fire and Brimstone on those Cities, and consumed them. See *Gen.* 19. from the 24th vers. to the 29. *The Lord rained fire and*

brimstone out of Heaven, and overthrew those Cities and the Inhabitants together; and when Abraham *looked toward* Sodom *and* Gomorrah, *and the Land of the Plain, behold the smoak of the Country go up like the smoak of a Furnace.*

God spake terribly, though not so terribly, to *Jerusalem*, when he suffered their City to be set on fire by the *Babylonians*, and their Temple to be burnt to the ground. See *Jer.* 52. 12, 13.

But the most fearful Instances of Gods Terrible voice by Fire, are yet to come: This God will speak by fire unto *Spiritual Babylon*, which may easily be proved to be *Rome*, from *Rev.* 17. 18. She being the then great City, which reigned over the Kings of the earth. *Babylon* burning with Fire you may read, *Rev.* 18. 8, 9, 10, &c. *Therefore shall her Plagues come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire; for strong is the Lord God who judgeth her: And the Kings of the Earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoak of her burning, standing afar off for fear of her torment, saying, Alas that great City* Babylon! *that mighty City! for in one hour is thy Judgment come, &c.*

God spake terribly by fire when *London* was in flames, of which in the application: but he will speak far more terribly when *Babylon shall be in flames*; and not only in part, but wholly, and utterly, and irreparably burnt and turned into ashes: when not only the City shall be consumed, but also the *Whore* her self *shall be hated and made desolate, and devoured with Fire by the Kings of the Earth*, *Rev.* 17. 16.

The last instance of Gods speaking terribly by fire, will be the *last day*, when the Lord Jesus Christ, the Judge of Quick and Dead, shall come down from Heaven in *flaming Fire, to take vengeance on all those that know not* God,

God, and obey not the Gospel, 2 Thes. 1. 7, 8. And the Apostle *Peter* tells us, that *the Heavens and the Earth are reserved in store for fire against the day, when the Heavens shall pass away with a great noise, and the Elements [illegible] fervent heat, and the Earth and all the works therein shall be burnt up, 2 Pet. 3. 7, 10.* Then God will speak terribly by fire, and above all, most terribly to the ungodly world; when he will sentence them unto, and cast them into the *fire of Hell*, where they must dwell with *devouring Fire*, and inhabit *everlasting burnings*.

4. *The Sword is a dreadful Judgment, whereby God speaks sometimes very terribly*; especially when he draws it forth against his own and his peoples enemies. Hear how terribly God speaks, as in *Deut. 32. 39, 40, 41, 42. See now that I, even I am he, and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand: For I lift up my hand to Heaven, and say, I live for ever. If I whet my glittering Sword, and my hand take hold on Judgment, I will render vengeance to mine Enemies, and reward them that hate me: I will make mine arrows drunk with blood (and my Sword shall devour flesh) and that with the blood of the slain, and of the Captives, from the beginning of revenges upon the Enemies.*

When God furbusheth his Sword, and whets it; when God girdeth his Sword upon his thigh, and marcheth against his Enemies; when he draweth his Sword, and maketh slaughter with it; when his Sword devoureth much flesh, and is made drunk with the blood of the slain; when God gives Commission to the Sword, saying, *Sword, go thorow such a Land, 21 Ezek. 14. 17.* And *pours out his fury on the Land in blood*, as *ver. 19.* So that the Sword is *bathed in blood*, and garments are *rowled in blood*, and the Land is *soaked in blood*, when blood is *poured forth like water*, and dead bodies are cast forth into the open field without burial; and God makes an in-

vitation to all feathered fowl to gather themselves together, and feast themselves upon the carcasses of the slain; as *Ezek.* 39. 17, 18, 19, 20. When God comes with *died Garments from* Bozrah, *Isa* 63. 1. *When he gathereth the Nations, and brings them into the Valley of* Jehoshaphat, *and thither causeth his mighty Ones to come down against them,* Joel 3. 2, 11. When the day of Gods indignation doth come, and he makes such a slaughter amongst his Enemies; that the *Earth doth stink with their carcasses, and the mountains do melt with their blood, Isa.* 34. 2, 3. When God *treadeth the Wine-press of his wrath without the City, and the blood comes out of the Wine-press even to the Horses bridles, Rev.* 14. 20. In a word, when the Lord shall come forth upon his *White Horse* with his Armies, and shall destroy the Beast, and all the powers of the earth that take part with him; as *Rev.* 19. from the 11. verse to the end: Then God will speak terribly indeed against his enemies by the Sword, then he will *roar out of Zion, and utter his voice from Jerusalem, and* that in such a manner, as will *make both the Heavens and the Earth to tremble, Joel* 3. 16.

And indeed God speaks with a Terrible Voice, where ever he sends the Sword, and makes the Alarm of War to be heard; as sometimes sends it amongst his own people for their sin, 1 *Kings* 8. 33.

When God brings into a Land a people of another Language and Religion, of a fierce countenance and cruel disposition, and gives them power to prevail, and bring the Land under their feet, so that the mighty men are cut off by them, and the Men of Valour crushed in the Gate; the young men fly and fall before them, and there is none to make any resistance, when they break in upon Cities, plunder houses, ravish Women and Maids, strip, and spoil, and put all to the sword, the young with the gray head, cruelly rip up Women with Child, and without any pity on little Infants, dash them against the

stones. God speaks more terribly by such Judgments than by plague or Fire.

5. *The Famine is a dreadful Judgment, whereby God speaks sometimes unto a People very terribly; when God stretcheth upon a place the lines of confusion, and the stones of emptiness; as Isa 34. 11.* When God sendeth *cleanness of teeth* into *Cities*; as *Amos 4. 6.* When God shooteth into a Land the *evil Arrows of Famine*, and it becomes exceeding sore; this is one of the most dreadful Judgments of all Judgments in this world, far beyond Plague, or Fire, or Sword. See how pathetically the Famine amongst the *Jews* is described, by *Jeremiah* in his *Lamentations, Chap. 4.* from the 4th *vers.* unto the 12. *The tongue of the sucking Child cleaveth to the roof of his mouth for thirst; the young Children ask for bread, and no man breaketh it unto them. They that fed delicately are desolate in the streets. They that were brought up in scarlet embrace dunghils. For the punishment of the iniquity of the Daughter of my People, is greater than the punishment of the sin of* Sodom, *that was overthrown in a moment, and no hand stayed on her. The* Nazarites *were purer than snow; whiter than milk; they were more ruddy in body than Rubies; their polishing was of Saphire; their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones, it is withered, it is become like a stick. They that be slain with the sword, are better than they which be slain with hunger; for these pine away stricken through for want of the fruits of the Earth. The hands of the pittiful Women have sodden their own Children, they were their meat in the destruction of the daughter of my People. The Lord hath accomplished his fury, he hath poured out his fierce anger.*

6. *The sixth terrible Judgment is a Famine of the Word,* which is threatned, *Amos 8. 11, 12. Behold the days come, saith the Lord, that I will send a Famine in the Land, not a Famine of Bread, nor a thirst for Water, but of hearing*

the words of the Lord: And they shall wander from Sea to Sea, and from the North to the East, and they shall run to and fro to seek the Word of the Lord, and shall not find it.

A Famine of the Word is a worse judgment, than a Famine of Bread; indeed few do really think so, because the most judg according to sense; but that it is so, is evident to a *Man of faith and consideration*; for as the soul is more excellent than the body, and the concernments of the other life, far beyond the concernments of this life: so the provisions for the soul are more excellent than the provisions for the body, and the means of getting eternal life, to be preferred before the means of preserving temporal life; and therefore by consequence the dearth and scarcity of provisions for the soul, must needs be a greater judgment, than a scarcity of provisions for the body. Unto which I might add, that the Famine of the Word doth usually bring with it many temporal judgments; the burning of the Temple at *Jerusalem*, and the falling of Vision was accompanied with slaughter by the Sword, and *captivity* of the Land.

7. *And lastly, God speaks most terribly unto a people when he sends divers of these judgments together*; as *Lam.* 2. 20. *Abroad the Sword bereaveth, at home there is death*; when Enemies without, Plague and Famine within. God speaks terribly, when Fire and Sword go together; or Sword and Famine, or Famine and Plague, or Famine of Bread, and Famine of the Word.

These are some of the terrible things by which God doth sometimes speak.

SECT. III.

3. *Why is it that the Lord doth speak unto a people by such terrible things?*

THe reason is, because people do not hearken unto him, speaking any other way, *God speaketh once*, yea

mies, has been perverse to me, Job 33. 24. Gods gentle Voice is not heard or minded, therefore he speaks more loudly and terribly, that people might be awakened to hear. Particularly God speaks thus terribly.

1. *Because people do not hearken to the voice of his Word and Messengers*; God speaks *audibly* by Ministers, and when they are not regarded, he speaks more *feelingly* by Judgments; he speaks first by *threatnings*, and when they are slighted, he speaks by *executions*; God first lifts up his Voice, and warns by his Word, before he lifts up his Arm, and strikes with his Rod; when men grow thick of hearing the sweet calls of the Gospel, God is even forced to thunder, that he may pierce their ear; when God speaks to the ears and they are shut, God speaks to the eyes and other senses, that his mind may be known; especially when men obstinately refuse to hear, God is exceedingly provoked to execute his terrible Judgments upon them. See *Zech.* 8. 11, 12. *But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear: yea, they made their hearts like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts had sent in his Spirit by the former Prophets: Therefore came there a great wrath from the Lord of Hosts.* So also when God gave up *Jerusalem* to desolation and ruine, see the sin which provoked the Lord hereunto, 2 *Chron.* 36. 16. *They mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his People, till there was no remedy.*

2. *Because they do not hearken to the voice of his goodness and mercies.* The goodness and forbearance of God, doth speak unto men from him, and call upon them to forbear sin for shame, to repent and return to him, *Rom.* 2. 4. But when men despise the riches of his goodness, & deafen their ear unto the language of his mercies, and trample his patience under foot, (though God hath ap-

pointed a day of wrath hereafter, wherein he will reckon with the whole ungodly World together, and give them the just demerit of their sins; yet sometimes his patience is turned hereby into fury, and his anger doth break forth into a flame, and consumes them by the blow of dreadful temporal judgments.

3. *Because they will not hearken to the voice of lesser afflictions*: when Gods Word is not heard, he speaks by his Rod; when his Rod is not heard, he shoots with his Arrows, and strikes with his Sword; and if lesser afflictions be not minded, then God speaks by more dreadful awakening judgments: as the sins of men do precede the judgments of God, so usually lesser judgments do precede greater judgments, and as there are degrees and steps which men usually do make before they arrive to a great height in sin, *Nemo repente fit turpissimus*, so there are degrees and steps which God usually doth take, in inflicting his judgments for sin. Look into one place for all, which shews how God doth proceed from less to greater judgments, *Lev.* 26. from the 15 v. to the 40th when *his statutes are despised, and Covenant broken*; first he threatneth to *send* upon them *Consumption and a burning Ague*, then he threatneth that *they shall fall before their enemies, and if they will not hearken to his voice in* these Judgments, he threatneth to *punish them seven times more for their sins*; and to *make the Heavens as Iron, and the Earth as Brass*; and send *a dearth amongst them*. And if they will not *yet hearken*, he threatneth to *send wild beasts, which should devour their Children and Cattel*. And if they would not be reformed by these things, but still *would walk contrary unto him*, he threatneth *to walk contrary unto them, and to punish them yet seven times more for their sins*: he threatneth to bring a *sword upon them, to avenge the quarrel of his Covenant*; *and when they should be gathered together in their Cities, to send the Pestilence amongst them*: and hereunto to add

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the *Famine*. And if they would not yet *hearken unto God, but still walk contrary unto him*, he threatneth *that he will walk contrary unto them in fury, and make them eat the flesh of their Sons and their Daughters, and lay waste their Cities and make their Sanctuaries a desolation; and upon them that are left alive*, he threatneth *to send such faintness of heart, that they should flee at the sound of a shaken leaf, and fall when none pursued them; and that they should pine away in their iniquities in the Land of their enemies.* Thus God proceeds by steps and degrees, in the execution of his fierce anger upon a rebellious People; when God speaks by ordinary diseases and is not heard, then sometimes he sends a Plague; and if after a Plague, People will not return to him that smiteth them, nor seek to pacifie Gods anger which is kindled against them; but walk so much the more contrary unto him, he may walk contrary to them in fury, and send fire into their Cities to devour their habitations. And if the voice of the Fire be not heard, he hath other Judgments in readinesse, Sword, Famine, and the like. And if temporal judgments be not heeded, he will bring upon them eternal judgments.

God is not heard any other way, therefore he doth speak by such terrible things.

SECT. IV.

The Application.

God speaks sometimes to a People by terrible Things.

THese few last years have given sad instances hereof in *England*, especially the two last years in our City of *London*.

The Voice of the Lord hath been in the City, it hath been loud and full of terror; the Lord hath come forth against us with armed vengeance. Frowns have been in his brow

death

death and desolation in his looks; thunder hath been in his Voice; flames of Fire in his hand: *The Pestilence hath gone before him, and burning coals at his feet*, Hab. 3. 5. *He hath sent forth his Arrows, which have scattered us, and shut forth his lightnings which have discomfited us; The Lord hath thundred in the Heavens, and the highest gave his voice, hail-stones and coals of fire*, Psalm 18. *The Lord hath visited us with storm and tempest, and great noise*, Isa. 29. Yea, *He hath caused his glorious voice to be heard, and shewed the lighting down of his Arm, with the indignation of his anger, and with the flame of devouring Fire, with scattering, and tempest, and hail-stones*, Isa. 30. *Then the furrows of the Earth were seen, and the foundations of the City were discovered, the Earth also shook, because he was wroth, and the Inhabitants of* London *trembled, because of his fierce anger; then the snares of death compassed us, and the fears of hell gat hold on us; and our hearts were moved within us, as Trees when they are moved by the wind*, Isa. 7. Dreadful have Gods late Judgments been in London, the noise of which hath gone forth, not only throughout the Land, but also unto the uttermost parts of the World.

Three things we should remark in this terrible Voice of Gods Judgments.

1. *The Judgments themselves.*
2. *The Cause of the Judgments.*
3. *The Design of the Judgments.*

In the first, *we have the sound of the Voice.*

In the two last, *the Interpretation of the Voice.*

1. *Concerning the Judgments themselves.* Here I might speak of the Judgment executed, *August* 24th 1662. when so many Ministers were put out of their places, and the Judgments executed, *March* 24. 1665. when so many Ministers were banished five miles from Corporations,

have the Spirits of Ministers been carried forth sometimes in prayer for several hours together, (without tautologies and vain repetitions) in such variety of affectionate enlargements, and with such raisedness and transports of spirit, as if they had been just leaving the body, and going to live and abide with God, and would converse no more with men or worldly things!

In their confessions of sin, how have they rak'd into the dunghil of a rotten heart, and laid abroad its inward filthiness? how have they trac'd the poor steps of its deceitfulness, through the maze and wilderness of its many windings and turnings? how have they pierced into the very bowels of sin, and rip't it up as it were to the back-bone, bringing forth its very entrails to open view? how have they anatomiz'd as it were the body of death in all the parts and members of it, discovering with all the several diseases of every part, with their cause and manner of working? and all this in such pathetical melting expressions, accompanied with such brokenness and bleeding of heart, as no Form can imitate or effect.

In their supplications for the pardon of sin, for spiritual and heavenly riches: O with what Feeling and Fervor did they express themselves? O with what Faith and importunity did they wrestle and plead at the Throne of Grace for such favours, beyond the importunity of poor prisoners through the grates, or poor beggars at the doors, when they are most earnest for relief? yea, how did they beseige God as it were, and seem *as if they would scale the walls of Heaven it self, and take the Kingdom of Heaven with violence and force?* how have they even prest in upon God with the dint of Argument, and laid hold on him with the hand of Faith, resolving not to let him go without a blessing?

In their supplications for the Church and Land, they have behaved themselves as if they had no private concernments. But how did they bear *London* upon their hearts

hearts when they came to the throne of grace? what yearning bowels had they towards, and for the City? how many tears have they shed in bewailing her sins? how have they stood in the breach, when the Lord hath been coming forth against this place? how have they held his arm when it hath been lifted up to strike? how have they stood *weeping between the Porch and the Altar, crying, Spare thy People O Lord,* and do not *destroy London*! and many times have they prevailed to appease Gods wrath, and turn away his fierce anger which hath been kindled against us.

Gospel-Ordinances, and *Gospel-Ministers* were the safeguard of *London*, the glory and defence. But when the Ordinances were slighted, and the Ministers were mocked, and misused by some who called themselves Professors, and both were fallen so much in the esteem of the most; and *London* did not yield the fruit which God looked for under such dressing, (of which more when I come to speak of *London* sins) God is provoked not only to call for some of his Messengers home to himself, but also to suffer the rest which were more conscientious, to be thrust into Corners.

This, this did presage *London*'s neer approaching ruine and desolation, though few did believe it; and because they did not believe it, and were insensible of Gods wrath in his Judgment, therefore their danger was the greater of the other Judgments which have come upon them: when so many stakes were pluckt out, no wonder if the hedge be broken; when so many pillars were removed, no wonder if the building tumble to the ground.

But I proceed to give a Narration of the latter judgments of Plague and Fire.

SECT. V.

THe *Plague* so great, so lately, should not be forgotten; yet lest the fire more lately and proportionably more great, and the amazing fears, which since have risen within us, should shuffle former thoughts out of our minds; and rase out the impressions, which by the Plague we had, and should labour to retain to our dying hour; therefore I shall give a brief narration of this sad judgement, and some observations of mine own (who was here in the City from the beginning to the end of it) both to keep alive in my self and others, the memory of the judgement, that we may be the better prepared for compliance with Gods design in sending the Plague amongst us.

It was in the year of our Lord 1665, that the Plague began in our City of *London*, after we were warned by the great Plague in *Holland*, in the year 1664, and the beginning of it in some remote parts of our Land the same year; not to speak any thing whether there was any signification and influence in the *Blazing Stars* not long before, that appeared in the view of *London*, and struck some amazement upon the spirits of many: It was in the month of *May* that the Plague was first taken notice of; our *Bills of Mortality* did let us know but of three which died of the disease in the whole year before; but in the beginning of *May* the Bill rolls us of nine, which fell by the Plague, one in the heart of the City, the other eight in the Suburbs. This was the first arrow of warning that was shot from Heaven amongst us, and fear quickly begins to creep upon peoples hearts; great thoughts and discourse there is in Town about the Plague, and they cast in their minds whether they shall go if the Plague should encrease. Yet when the next weeks Bill signifieth to them the decrease from 9 to 3, their minds

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are something appeased; discourse of that subject cools; fears are hush't, and hopes take place, that the Black Cloud did but threaten, and give a few drops; but the wind would drive it away. But when in the next Bill the number of the dead by the *Plague* is amounted from 3 to 14, and in the next to 17, and in the next to 43, and the disease begins so much to encrease and disperse. Now secure sinners begin to be startled, and those who would have slept at quiet still in their nests, are unwillingly awakned. Now a great consternation seizeth upon most persons, and fearful boadings of a desolating judgment. Now guilty sinners begin to look about them, and think with themselves into what corner of the Land they might fly to hide them. Now the prophane and sensual, if they have not remorse for their sins, yet dread and terrors, the effects of guilt, they could not drive from them; and if by company, and carousing, and soft pleasures they do intoxicate and smoothen their spirits in the day, yet we may guess what dread doth return upon them, if they give but any room for retirement, and what hideous thoughts such persons have in the silent night, through fears of death which they are in danger of. Now those who did not believe an unseen God, are afraid of unseen arrows, and those which slighted Gods threamings of eternal judgments, do tremble at the beginning of his execution of one, and not the greatest temporal judgment. Now those which had as it were challenged the God of Heaven, and defied him by their horrid oaths and blasphemies, when he begins to appear, they retreat, yea fly away with terror and amazement. The great Orbs begin first to move; the Lords and Gentry retire into their Countries; their remote houses are prepared, goods removed, and *Londoners* is quickly upon their backs; few rufling Gallants walk the streets; few sported Ladies to be seen at windows; great forsaking there was of the adjacent places where the Plague did first rage.

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In *June* the number increaseth from 43. to an 112. the next week to 169. the next to 267. the next to 470. most of which increase was in the remote parts; few in this month within, or neer the Walls of the City; and few that had any note for goodness or profession, were visited at the first; God gave them warning to bethink and prepare themselves; yet some few that were choice were visited pretty soon, that the best might not promise to themselves a Supersedeas, or interpret any place of Scripture so literally, as if the Lord had promised an absolute general immunity and defence of his own people from this disease of the Plague.

Now the Citizens of *London* are put to a stop in the career of their trade; they begin to fear whom they converse withal, and deal withal, least they should have come out of infected places. Now *Roses* and other sweet Flowers wither in the Gardens, are disregarded in the Markets, and people dare not offer them to their noses, left with their sweet savour, that which is infectious should be attracted: *Rue* and *Wormwood* is taken into the hand; *Myrrhe* and *Zedoary* into the mouth; and without some Antidote few stir abroad in the morning. Now many houses are shut up where the Plague comes, and the Inhabitants shut in, left coming abroad they should spread infection. It was very dismal to behold the Red Crosses, and read in great Letters, *LORD HAVE MERCY UPON US*, on the doors, and Watchmen standing before them with Halberts, and such a solitude about those places, and people passing by them so gingerly, and with such fearful looks as if they had been lined with enemies in ambush, that waited to destroy them.

Now rich Tradesmen provide themselves to depart; if they have not Countrey-houses, they seek Lodgings abroad for themselves and Families; and the poorer Tradesmen, that they may imitate the Rich in their fear, stretch themselves to take a Countrey-journey, though they have scarce wherewithall to bring them back again. The Ministers also (many of them) take occasion to go to their Countrey-places for the Summer-time; or (it may be) to find out some few of their Parishioners that were gone before them, leaving the greatest part of their Flock without Food or Physick, in the time of their greatest need. (I don't speak of all Ministers, those which did stay out of choice and duty, deserve true honour) possibly they might think God was now preaching to the City, and what need their preaching? or rather, did not the thunder of Gods Voice affrighten their guilty Consciences, and make them flye away, lest a bolt from Heaven should fall upon them, and spoil their preaching for the future; and therefore they would reserve themselves till the People had lesse need of them: I do not blame any Citizens retiring, when there was so little Trading, and the presence of all might have helped forward the encrease and spreading of the Infection; but how did guilt drive many away, where Duty would have engaged them to stay in the place? Now the High-wayes are thronged with Passengers and goods, and *London* doth empty it self into the Countrey, great are the stirs and hurries in *London* by the removal of so many Families; Fear puts many thousands on the Wing, and those think themselves most safe, that can flye furthest off from the City.

In July, the Plague encreaseth, and prevaileth exceedingly, the number of 470. which dyed in one week by the disease, ariseth to 725 the next week, to 1089 the next, to 2843 the next, to 2010 the next. Now the Plague compasseth the Walls of the City like a flood, and poureth in upon it. Now most parishes are infected both without and within; yet there are not so many houses shut up by the Plague, as by the owners forsaking of them for fear of it; and though the Inhabitants be so exceedingly decreased by the departure of so many thousands, the number of dying persons encreaseth fearfully. Now the Countries keep guards, lest infectious persons should from the City bring the Disease unto them; most of the rich are now gone, and the middle sort will not stay behind; but the poor are forced (through poverty) to stay, and abide the storm. Now most faces gather paleness and what dismal apprehensions do then fill their minds, what dreadful fears do there possess the spirits, especially of those whose consciences are full of guilt, and have not made their peace with God? The old drunkards, and swearers, and unclean persons are brought into great straits; they look on the right hand, and on the left, and Death is marching towards them from every part, and they know not whether to flie that they may escape it. Now the Arrows begin to flie very thick about their ears, and they see many fellow-sinners fall before their faces, expecting every hour themselves to be smitten; and the very sinking fears they have had of the Plague, hath brought the Plague and death upon many; some by the sight of a Coffin in the streets, have fallen into a shivering, and immediately the Disease hath assaulted them, and Serjeant Death hath arrested them, and clapt too the doors of their Houses upon them, from whence they have come forth no more, till they have been brought

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forth to their Graves: We may imagine the hideous thoughts, and horrid perplexity of mind, the tremblings, confusions, and anguish of spirit, which some awakened sinners have had, when the Plague hath broke in upon their Houses, and seized upon neer Relations, whose dying-groans sounding in their ears, have warned them to prepare; when their doors have been shut up, and fastned on the outside with an Inscription, *Lord have mercy upon us*, and none suffered to come in but a Nurse, whom they have been more afraid of, than the Plague it self; when Lovers and Friends, and Companions in sin have stood aloof, and not dared to come nigh the door of the House, lest death should issue forth from thence upon them, especially when the disease hath invaded themselves, and first began with a pain and dizmess in their head, then trembling in their other members; when they have felt boils to arise under their armes, and in their groines, and seen blains to come forth in other parts; when the Disease hath wrought in them to that height, as to send forth those spots which (most think) are the certain Tokens of neer approaching death; and now they have received the sentence of death within themselves, and have certainly concluded, that within a few hours they must go down into the dust, and their naked souls, without the case of their body, must make its passage into eternity, and appear before the Highest Majesty, to render their accounts, and receive their sentence: None can utter the horror which hath been upon the spirits of such, through the lashes and stings of their guilty consciences, when they have called to mind a life of sensuality, and profaneness, their uncleanness, drunkenness, injustice, oaths, curses, derision of Saints and holiness, neglect of their own salvation; and when a thousand sins have been set in order before their eyes, with another aspect

than when they looked upon them in the temptation; and they find God to be irreconcilably angry with them, and that the day of Grace is over, the door of mercy is shut, and that pardon and salvation (which before they slighted) is now unattainable; that the grave is now opening its mouth to receive their bodies, and Hell opening its mouth to receive their souls; and they apprehend that they are now just entring into a place of endless wo and torment, and they must now take up their lodgings in the inferiour Regions of utter darkness, with Devils, and their fellow-damned sinners, and there abide for evermore in the extremity of misery, without any hopes or possibility of a release; and that they have foolishly brought themselves into this condition, and been the cause of their own ruine; we may guess that the despairful agonies and anguish of such awakened sinners, hath been of all things the most unsupportable; except the very future miseries themselves, which they have been afraid of.

In *August* how dreadful is the encrease? from 2010, the number amounts up to 2817 in one week; and thence to 3880 the next; thence to 4237 the next; thence to 6102 the next; and all these of the Plague, besides other diseases.

Now the Cloud is very black, and the storm comes down upon us very sharp. Now death rides triumphantly on his pale Horse through our streets, and breaks into every House almost, where any Inhabitants are to be found. Now People fall as thick as leaves from the Trees in *Autumn*, when they are shaken by a mighty wind. Now there is a dismal solitude in *London-streets*, every day looks with the face of a Sabbath-day, observed with greater solemnity than is used to be in the City. Now shops are shut in, peo-

ple

ple rare, and very few that walk about, insomuch that the grass begins to spring up in some places, and a deep silence almost in every place, especially within the Walls; no rattling Coaches, no prancing Horses, no calling in Customers, nor offering Wares; no *London-cryes* sounding in the ears; if any Voice be heard it is the groanes of dying Persons, breathing forth their last; and the Funeral-knells of them that are ready to be carried to their Graves. Now the shutting up of Visited-Houses (there being so many) is at an end, and most of the well are mingled among the sick, which otherwise would have got no help. Now in some places where the people did generally stay, not one house in an hundred but is infected; and in many Houses half the Family is swept away: in some the whole, from the eldest to the youngest; few escape with the death of but one or two; never did so many Husbands and Wives dye together; never did so many Parents carry their Children with them to the Grave, and go together into the same House under Earth, who had lived together in the same House upon it. Now the nights are too short to bury the Dead; the long summer Dayes are spent from Morning unto the Twilight, in conveying the vast number of dead bodyes unto the bed of their graves.

Now we could hardly go forth, but we should meet many Coffins, and see diseased persons with soares, and limping in the streets: Amongst other sad spectacles, methought two were very affecting: One of a woman coming alone, and weeping by the door where I lived (which was in the midst of the infection) with a little Coffin under her arm, carrying it to the new Church-yard: I did judge that it was the *mother of the Child*, and that all the Family besides was dead, and she was forced to Coffin up, and to bury with her

own hands this her last dead child. Another was of a man at the corner of the Artillery-wall, that as I judge, through the dizinesse of his head with the disease, which seized upon him there, had dasht his face against the wall, and when I came by, he lay hanging with his bloody Face over the Rails, and bleeding upon the ground; and as I came back, he was removed under a Tree in *Moor-fields*, and lay upon his back; I went and spake to him; he could make me no answer, but rattled in the throat, and as I was informed, within half an hour dyed in the place.

It would be endless to speak what we have seen and heard of some in their Phrensie, rising out of their beds, and leading about their rooms; others crying and roaring at their windows; some coming forth almost naked, and running into the streets; strange things have others spoken and done when the disease was upon them: But it was very sad to hear of one who being sick alone, and it is like frantick, burnt himself in his bed. Now the Plague had broken in much amongst my Acquaintance, and of about sixteen or more whose Faces I used to see every day in our house, within a little while I could find but four or six of them alive; scarcely a day past over my head, for I think a month or more together, but I should hear of the death of some one or more that I knew. The first day, that they were smitten, the next some hopes of recovery, and the third day, that they were dead.

In *September*, when we hoped for a decrease, because of the season, because of the number gone, and the number already dead; yet it was not come to its height, but from 6102, which dyed by the Plague the last week of *August*, the number is augmented to 6988. the first week in *September*; and when we conceived some little hopes in the next weeks abatement to 6544. our hopes were quite dashed again, when the next

next week it did rise to 3265, which was the highest Bill and a dreadful Bill it was! and of the 130 Parishes in and about the City, there were but four Parishes which were not infected; and in those, few People remaining that were not gone into the Country.

Now the Grave doth open its mouth without measure, Multitudes! Multitudes! in the valley of the shadow of Death thronging daily into Eternity; the Church-yards now are stuft so full with dead corpses, that they are in many places swell'd two or three foot higher than they were before; and new ground is broken up to bury the Dead.

Now *Hell* from beneath is moved at the number of the guests that are received into its Chambers; the number of the wicked which have dyed by the Plague, no doubt hath been far the greatest, as we may reasonably conclude without breach of charity; and it is certain, that all the wicked which then dyed in sin, were turned into Hell: how then are the damned spirits now encreased? some were damning themselves a little before in their Oathes, and God is now damning their souls for it, and is passing the irreversible sentence of damnation upon them. Some were drinking Wine in Bowls a little before, and strong Drink without measure; and now God hath put another Cup into their hands, a Cup of red Wine, even the Wine of the wrath and fierceness of the Almighty; some were a little before, feasting their senses, pleasing their appetite, satisfying the desires of the flesh, and being past feeling, had given themselves up to lasciviousnesse, to work all uncleanness with greediness; but now their laughter is turned into mourning, and their joy into howling and wo, and they have recovered their feeling again, but instead of the pleasure which they felt, and their sensual delights, which

took away the feeling of their Consciences, they are made to feel the heavy hand of God, and to endure such anguish and horrour, through the sense of Gods wrath, as no tongue can express. Now the *Atheists* believe there is a God, and the *Antiscripturists* are convinced of the Truth of Gods Word, by the Execution of Gods Threatnings in the Word upon them. Now the covetous and unjust, the malicious and cruel, the Scoffers and Profane, begin to suffer the vengeance of eternal Fire: and the ignorant Person with the Civil, who are acquainted with Jesus Christ, are not excluded; yea the Hypocrites, with all impenitent and unbelieving Persons, are sent down to the place of weeping, and direly Hell wonders to see so many come amongst them from such a City as *London*, where they have enjoyed such plenty of such powerful means of Grace; and place is given to them, even the lowest and hottest, where *Judas* and others are of the chiefest Note.

Yet Hell doth not engross all that dye by the Visitation; some there are, (though not the first or most) who have room made for them in the Mansions where are above; the Plague makes little difference between the righteous and the wicked, except the Lord by a peculiar Providence do shelter some under his wing, and compasse them with his Favour, as with a shield, hereby keeping off the Darts that are shot so thick about them) yet as there is little difference in the bodies of the Righteous and of others; so this Disease makes little discrimination, and not a few fearing God are cut off amongst the rest, they dye of the same Distemper with the most Profane, they are buried in the same graves, and have sleep together till the morning of the Resurrection; but as there is a difference in their spirits whilst they live, so there is a difference, and the chiefest difference, in their place and state af-

ter

ter their separation from the body. *Dives* is carried to Hell, and *Lazarus* to *Abrahams* bosom, though he died with his body full of sores: Devils drag the souls of the wicked after they have received their final Doom at the Bar of God, into utter darkness, where there is weeping, and wailing, and gnashing of teeth; but Angels convey the souls of the righteous into the Heavenly Paradise, the new *Jerusalem*, which is above, where God is in his glory; and the Lord Jesus Christ at his right hand, and thousand thousands stand before him, and ten thousand times ten thousand administer unto him, even an innumerable company of Angels; and where the Spirits of all just men and women made perfect, were before gathered, where there is fulness of joy, and Rivers of Eternal pleasures running about the Throne of God, the streams of which do make glad all the Inhabitants of New *Jerusalem*. Now the weak Prison doors of the body are broken down, and the strong everlasting Gates of their Fathers Palace are lifted up, and the Saints are received with joy and triumph into glory, and they come with singing into *Zion*, and everlasting joy in their hearts, and all sorrow and sighing doth flie away like a Cloud, which never any more shall be seen. Now the *Veil is rent*, and they enter the *Holy of Holies*, where God dwells, not in the *darkness of a thick Cloud*, as in the *Temple of old*, but in the *brightness* of such marvellous *light* and *glory*, as their eyes never did behold, neither could enter into their heart to conceive. There they have the Vision of Gods Face without any eclipse upon the light of his countenance, there they have the treasures of Gods love opened, and his arms to receive them with dearest and sweetest Embracements, which kindles in their hearts such a flame of love, so ravishing and delightful, as words cannot utter; there they are entertained by the Lord Jesus

Christ,

Christ, whom in the world they have served; and he that shewed them his grace, which they had wondred at when they were in the body, doth now shew them his Glory, which they wonder at much more. There they are welcomed by Angels, who rejoyce, if at their conversion, much more at their Coronation, there they sit down with *Abraham*, *Isaac* and *Jacob*, in the Kingdome of their Father; there they find *Moses*, and *David*, and *Samuel*, and *Paul*, and all the holy Martyrs and Saints, which have dyed before them, amongst whom they are numbred and placed, who rejoyce in their encreased Society.

And as there is a great difference between the condition of the Souls of the Righteous and the wicked, who dyed by the same Disease of the Plague, after their death and seperation; so there is a great difference between the carriage of their Spirits at their Death, and upon their Sick-bed. Some wicked men are stupid and senslesse, and are given up to a judiciary hardnesse, and dye in a sleep of carnal security, out of which they are not awakened; till they are awakened in the midst of flames: Others more sensible, and considering what hath been, and what is coming upon them, are filled with inexpressible terror, through the roarings and tearings of a guilty accusing conscience, and the fore-thoughts of that horrible unsupportable torment they are so near unto. Now fearing Dreams do terrifie them, and fearfulnesse of the bottomlesse Pit, and the burning Lake below doth surprize them, and some breaking forth in the anguish of their despairing souls, *Who can dwell with devouring fire? who can inhabit everlasting burnings?* and however jovial and full of pleasure their life hath been, yet at their latter end they are utterly consumed with terrors. But mark the perfect Man, and behold the upright, the end of that man is Peace; whatsoever storms they have had

in their passage through a rough Sea, the wind blowing, and the waves roaring, and sometimes have been ready to sink through opposition and discouragement, sometimes have been overwhelmed with grief and doubtings, sometimes have been dasht upon the Rocks of terror and perplexity; yet now they are come to the Haven of Death, the winds are husht and still, the waves are smooth and silent, the storm is over, and there is a great calm upon their spirits, they are past the Rocks, and are out of the danger they feared, when they are in the greatest danger of approaching Death.

It was generally observed amongst us, that Gods People who died by the Plague amongst the rest, died with such peace and comfort, as Christians do not ordinarily arrive unto, except when they are called forth to suffer Martyrdome for the testimony of Jesus Christ. Some who have been full of doubts, and fears, and complaints whilst they have liv'd and been well, have been fill'd with assurance, and comfort, and praise and joyful expectation of Glory, when they have lain on their Death-beds by this Disease. And not only more grown Christians, who have been more ripe for glory, have had these comforts, but also some younger Christians, whose acquaintance with the Lord had been of no long standing.

I can speak something of mine own knowledge concerning some of my Friends whom I have been with all: I shall instance only in the house where I lived. We were eight in Family, three Men, three Youths, and a Woman, and a Maid, all which came to me, hearing of my stay in Town, some to accompany me, others to help me. It was the latter end of *September* before any of us were touch't; the young ones were not idle, but improved their time in praying and hearing, and were ready to receive instruction, and were

strangely born up against the fears of the Disease and Death, every day so familiar to the view. But at last we were visited; and the Plague came in dreadfully upon us: the Cup was put into our hand to drink, after a Neighbour-Family had tasted it, with whom we had much sweet society in this time of sorrow. And first our Maid was smitten; it began with a shivering and trembling in her flesh, and quickly seised on her spirits; it was a sad day, which I believe I shall never forget; I had been abroad to see a Friend in the City, whose Husband was newly dead of the Plague, and she her self visited with it; I came back to see another whose Wife was dead of the Plague, and he himself under apprehensions that he should die within a few hours: I came home, and the Maid was on her Death-bed, and another crying out for help, being left alone in a sweating fainting fit. What was an Interest in Christ worth then? What a Privilege to have a Title to the Kingdom of Heaven? ——

But I proceed. It was on the *Monday* when the Maid was smitten; on *Thursday* she died full of Tokens: On *Friday* one of the Youths had a swelling in his groin; and on the Lords Day died with the marks of the Distemper upon him: On the same day another Youth did sicken, and on the *Wednesday* following he died: On the *Thursday* night his Master fell sick of the Disease, and within a day or two was full of spots, but strangely beyond his own, and others expectations, recovered. Thus did the Plague follow us, and came upon us one by one: As *Job*'s Messengers came one on the heels of another; so the Messengers of Death came so close one after another, in such dreadful manner, as if we must all follow one another immediately into the Pit. Yet the Lord in mercy put a stop to it, and the rest were preserved. But that which was very remarkable in this Visitation, was the carriage especially

ally of those Youths that died, who I believe, were less troubled themselves, than others were troubled for them. The first Youth that was visited, being asked by his Father concerning the provision he had made for his death and Eternity; told him, *He hop'd if he died, he should go to Heaven*; being asked the grounds of his hopes, said, *The Lord had enabled him to look beyond the World*; and when he was drawing neer to his end, kindly enquired *whether the Tokens did yet appear*, meaning, *that he was ready for them*, and so a hopeful Plant was nipt: But let not the Father or the Mother weep and be in sadness for him, he is, I don't doubt, with their Father, and his Heavenly Father, which may be their comfort. The other also was a very sweet hopeful Youth, so loving and towardly, that it could not chuse but attract love from those that were acquainted with him; but the grace he had gotten in those years, being I suppose under seventeen, did above all beautifie him, and stand him in the greatest stead; in his sickness he had much quiet and serenity upon his spirit, and lay so unconcerned at the thoughts of approaching death, that I confess I marvelled to see it; the sting and fear of death were strangely taken out, through the hopes which he had of future glory; yet once he told his Mother *he could desire to live a little longer, if it were the Will of God*: She asked him, why he desired it? He told her *he desired to live till Fire and Faggot came; and above all, he would fain die a Martyr*: She said, if he died now, he should have a Crown; He answered, *But if he died a Martyr, he should have a more glorious Crown*; yet he was not unwilling to receive his Crown presently; and went away with great peace and sweetness in his looks, to his Fathers house; and I could not blame the Mothers grief for the loss of such an only Son; but to be so immoderate, was not well: Now I am sure it is

time

time to dry up tears, and lay aside sorrows for the loss of him who hath been so long filled with joyes in the Heavenly Mansions.

I might speak of the carriage of the Master in his sickness, under the apprehensions of Death, when the spots did appear on his body, he sent for me, and desired me to pray with him; told me he was now going home, desired me to write to his Friends, and let them know, *That it did not repent him of his stay in the City, though they had been so importunate with him to come away; but he had found so much of Gods presence in his abode here, that he had no reason to repent:* He told me where he would be buried, and desired me to preach his Funeral Sermon on *Psalm* 16. ult. *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.* But the Lord raised him again beyond the expectation of himself, Friends or Physitian. Let him not forget Gods mercies, and suffer too much worldly business to croud in upon him, and choak the remembrance and sense of Gods goodness so singular; but let him shew by his singularity in meekness, humility, self-denial, and love, zeal, and holy walking, that the Lord hath been singularly gracious unto him. But when I speak of Home-concernments, let me not forget to look abroad.

The Plague now encreaseth exceedingly, and fears there are amongst us, that within a while there will not be enough alive to bury the Dead, and that the City of *London* will now be quite depopulated by this Plague.

Now some Ministers (formerly put out of their Places, who did abide in the City, when most of Ministers in place were fled and gone from the people, as well as from the Disease, into the Countries) seeing the people croud so fast into the Grave and Eternity, who seemed to cry as they went, for spiritual Physici-

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ans; and permitting the Churches to be open, and Pulpits to be open, and finding Printed Papers stuck on the streets, of *Pulpits to be Let*, they judged that the Law of God and Nature did now dispense with, yea, command their preaching in publick places, though the Law of man (it is to be supposed in ordinary cases) did forbid them to do it. Surely if there had been a Law that none should practise Physick in the City, but such as were licens'd by the Colledge of Physitians, and most of those when there was the greatest need of them, should in the time of the Plague have retired into the Countrey, and other Physitians who had as good skill in Physick, and no License, should have staid amongst the sick, none would have judged it to have been breach of Law, in such an extraordinary case, to endeavour by their practise, though without a License, to save the lives of those who by good care and Physick were capable of a cure; and they could hardly have freed themselves from the guilt of Murder of many bodies, if for a nicety of Law in such a case of necessity, they should have neglected to administer Physick: the case was the same with the unlicensed Ministers which stayed, when so many of the licens'd ones were gone, and as the need of Souls was greater than the need of bodies, the sickness of the one being more universal and dangerous than the sickness of the other; and the saving or losing of the Soul, being so many degrees beyond the preservation or death of the body; so the obligation upon Ministers was stronger, and the motive to preach greater; and for them to have incurred the guilt of Soul-murder, by their neglect to administer Soul-physick, would have been more heinous and unanswerable. That they were called by the Lord into publick, I suppose that few of any seriousness will deny, when the Lord did so eminently own them, in giving ma-

by Seals of their Ministry unto them.

Now they are preaching, and every Sermon was unto them, as if they were preaching their last. *Old Time* seems now to stand at the head of the Pulpit, with its great *Sythe*, saying with a hoarse voice, *Work while it is called to day, or night I will mow thee down. Grim Death* seems to stand at the side of the Pulpit, with its sharp *Arrow*, saying, *Death shoot God's arrows, and I will shoot mine.* The *Grave* seems to lie open at the foot of the Pulpit, with *Dust* in her bosom, saying,

London thy Cry
To God,
To Man,
And now fulfill thy Trust,
Here thou must lye,
Mouth stops,
Breath gone,
And silent in the Dust.

Ministers now had awakening Calls to seriousness and fervour in their Ministerial work; to preach on the side and brink of the Pit, into which thousands were tumbling; to pray under such near views of Eternity, into which many Passengers were daily entring, might be a means to stir up the spirit more than ordinary.

Now there is such a vast concourse of people in the Churches where these Ministers are to be found, that they cannot many times come near the Pulpit-doors for the press, but are forced to climb over the Pews to them: And such a face is now seen in the Assemblies, as seldom was seen before in *London*; such eager looks, such open ears, such greedy attention, as if every word would be eaten which drops from the mouths of the Ministers.

If you ever saw a drowning Man catch at a Rope, you may guess how eagerly many People did catch at the Word, when they were ready to be overwhelmed by this over-flowing scourge, which was passing through the City; when Death was knocking at so many Doors, and God was crying aloud by his Judgments; and Ministers were now sent to knock, cry aloud, and lift up their voice like a Trumpet: *then, then* the People began to open the ear and the heart, which were last shut and barred before: How did they then hearken, as for their lives, as if every Sermon were their last, as if death stood at the door of the Church, and would seize upon them so soon as they came forth, as if the Arrows which flew so thick in the City would strike them, before they could get to their Houses, as if they were immediately to appear before the Bar of that God, who by his Ministers was now speaking unto them? Great were the impressions which the Word then made upon many hearts, beyond the power of Man to effect, and beyond what the People before ever felt, as some of them have declar'd. When sin is spit up and reprov'd; O the tears that slide down from the eyes! when the judgments of God are denounced, O the tremblings which are upon the conscience! when the Lord Jesus Christ is made known and profess'd; O the longing desires and openings of heart unto him! when the riches of the Gospel are display-ed, and the promises of the Covenant of grace are set forth and applyed, O the inward burnings and sweet flames which were in the affections! now the net is cast, and many fishes are taken; the Pool is moved by the Angel, and many leprous spirits, and sin-sick souls are cured; many were brought to the birth, and I hope not a few were born again, and brought forth a strange moving there was upon the hearts of multitudes in the City; and I am perswaded that many were

brought over effectually unto a closure with Jesus Christ; whereof some dyed by the Plague with willingness and peace; others remain stedfast in Gods wayes unto this day; but convictions (I believe) many hundreds had, if not thousands, which I wish that none have stifled, and with the Dog returned to their vomit, and with the Sow, have wallowed again in the mire of their former sins. The work was the more great, because the instruments made use of were more obscure and unlikely, whom the Lord did make choice of the rather, that the glory by Ministers and people might be ascrib'd in full unto himself.

About the beginning of these Ministers preaching, especially after their first fast together, the Lord begins to remit, and turn his hand, and cause some abatement of the disease.

From 7155 which dyed of the Plague in one week, there is a decrease to 5538 the next, which was at the latter end of *September*, the next week a farther decrease to 4929, the next to 4327, the next to 2665, the next to 1421, the next to 1031; then there was an encrease the first week in *November* to 1414, but it fell the week after to 1050, and the week after to 652, and the week after that to 333; and so lessened more and more to the end of the year: when we had a Bill of 97306 which dyed of all diseases, which was an encrease of more than 79000, over what it was the year before; and the number of them which died by the Plague was reckoned to be 68596 this year; when there were but 6 which the Bill speaks of who dyed the year before.

Now the Citizens, who had dispers'd themselves abroad into the Countries, because of the Contagion, think of their old Houses and Trades, and begin to return though with fearfulness and trembling, lest some of the after-drops of the storm should fall upon them; and O that many of them had not brought back their old hearts

and sins, which they carried away with them? O that there had been a general repentance and reformation, & returning to the Lord that had smitten the City! The Lord gave them leisure and Vacation from their Trades for the one necessary thing; which had they improved, and generally mourned for sin, which brought the *Plague* upon the City, had they humbly and earnestly sought the *Lord* to turn from his fierce anger, which was kindled against *London*, it might have prevented the desolating judgment by Fire: But alas! how many spent their time of leisure in toys and trifles, at best about feeding and preserving their bodies, but no time in serious minding the salvation of their souls; and if some were a little awakened with fear, whilst the Plague raged so greatly, and they lookt upon themselves to be in such danger; yet when they apprehended the danger to be over, they dropt asleep faster than before; still they are the same or worse than formerly: they that were drunken are drunken still; they that were filthy, are filthy still; and they that were unjust and covetous, do still persevere in their sinful course; couzening, and lying, and swearing, and curling, and Sabbath-breaking, and pride, and envy, and flesh-pleasing, and the like God-displeasing, and God-provoking sins, (of which in the catalogue of *Londons sins*) do abound in *London*, as if there were no signification in Gods Judgments by the Plague; some return to their Houses, and follow their worldly business, and work as hard as they can to fetch up the time they have *lost*, without minding and labouring to improve by the Judgment and Gods wonderful preservation of them; others return, and sin as hard as they can, having been taken off for a while, from those opportunities and free liberties for sin, which they had before: most began now to sit down at rest in their houses when the Summer was come, and the Plague did not return, and they bring back all their

Goods they had carried into the Country, because of the Plague; they did not imagine they should be forced to remove them again so soon.

Thus concerning the great Plague in *London*.

SECT. VI.

I Proceed next to give a narration of the judgment of the Fire; in which I shall be more brief, it being dispatcht in fewer daies, than the Plague was in months.

It was the 2. of *September* 1666, that the anger of the Lord was kindled against *London*, and the fire began: It began in a Bakers house in *Pudding-lane* by *Fish street-hill*; and now the Lord is making *London like a fiery Oven in the time of his anger*, *Psal.* 21. 9. and in his wrath doth devour and swallow up our habitations. It was in the depth and dead of the night, when most doors and senses were lockt up in the City, that the fire doth break forth and appear abroad; and like a mighty Gyant refresht with Wine, doth awake and arm it self, quickly gathers strength, when it had made havock of some houses, rusheth down the Hill towards the *Bridge*, crosseth *Thames-street*, invadeth *Magnus-Church* at the *Bridge-foot*, and though that Church were so great, yet it was not a sufficient Barracado against this Conqueror; but having scaled and taken this fort, it shooteth flames with so much the greater advantage into all places round about; and a great building of houses upon the *Bridge* is quickly thrown to the ground: Then the Conqueror being stayed in his course at the *Bridge*, marcheth back towards the City again, and runs along with great noise and violence through *Thames-street* Westward, where having such combustible matter in its teeth, and such a fierce wind upon its back, it prevails with little resistance, unto the astonishment of the beholders.

My business is not to speak of the hand of man, which was made use of in the beginning and carrying on

of

of this fire. The beginning of the fire at such a time, when there had been so much hot weather, which had dried the houses, and made them the more fit for that; the beginning of it in such a place, where there were so many Timber-houses, and the shops filled with so much combustible matter; and the beginning of it just when the wind did blow so fiercely upon that corner towards the rest of the City, which then was like Tinder to the sparks; this doth smell of a Popish design, hatcht in the same place where the *Gunpowder-Plot* was contrived, only that this was more successful. The world sufficiently knows how correspondent this is to Popish principles & practises; those, who could intentionally blow up *King* and *Parliament* by Gunpowder, might (without any scruple of their kinds of consciences) actually burn an Heretical City (as they count it) into ashes, for besides the Dispensations they can have from his *Holiness*, or rather his *Wickedness* the Pope, for the most horrid crimes of Murder, Incest, and the like; It is not unlikely, but they count such an action as this meritorious (in their kind of merit) which, in the issue, they will find to merit the flames of eternal fire, instead of a Crown of Glory, which I wonder that in their way they can have the least hopes of. I believe that the people will now take more heed of them and their wayes; and instead of promoting their cause, I hope that a contrary effect is produced; and that the before-Indifferency of a generation more newly sprung up, who did not know them, is now turned into loathing and detestation of such a Religion, as can allow of such practises. My work is not to declare what hath been proved against the Papists before the Honorable Committee of Parliament appointed to enquire into their insolencies; and the proofs which have been given in, concerning the Fire, and who have been accessary thereunto.

No; I would rather endeavour to turn peoples eyes

from men to God; for whoever were the Instruments, God was the Author of this evil, which hath come upon us; there being no evil in the City (that is, evil of punishment) which the Lord as a righteous, and the supreme Judge, doth not inflict. And surely more of the extraordinary hand of God, than of any men, did appear in the burning of the City of *London*. God could have prevented men, by discovering their plots (as he did that of the Gun-powder treason) before they had taken effect; God could have directed and given a blessing unto means for the quenching of it when it was first kindled. God, who hath the winds in his Fist, could have gathered in the Wind, and laid it asleep; or so turned it the other way, that it should have been a defence to the City: or God who hath the Clouds at his command, and the Bottles of Heaven in his hand, could have gathered his thick Clouds together, and squeez'd them, opened his Bottles, and powred down rain in abundance upon the City; so that if the wind had blown as it did, it should have blown water upon the fire, which would quickly have put it out. But the Heavens at that time were brass, no showring clouds to be seen: the fire begins, is quickly taken notice of, though in the midst of the night; *Fire, Fire, Fire*, doth resound the streets; many Citizens start out of their sleep, look out of their windows, some dress themselves, and run to the place. The Lord Mayor of the City comes with his Officers, a confusion there is, counsel is taken away; and *London*, so famous for wisdom and dexterity, can now find neither brains nor hands to prevent its ruine. The hand of God was in it: the Decree was come forth: *London* must now fall: and who could prevent it? No wonder, when so many Pillars are removed, if the Building tumbles; the prayers, tears, and faith which sometimes *London* hath had, might have quenched the violence of the fire; might have opened Heaven for rain, and driven back the wind: but now the

fire

fire gets mastery, and burns dreadfully: and God with his great Bellows blows upon it, which makes it spread quickly, and go on with such force and rage, overturning all so furiously, that the whole City is brought into jeopardy of desolation. That night most of the *Londoners* had taken their last sleep in their houses; they little thought it would be so when they went into their beds; they did not in the least suspect, when the doors of their ears were unlockt, & the casements of their eyes were opened in the morning, to hear of such an enemies invading the City, and that they should see him, with such fury, enter the doors of their houses, break into every room, & look out of their casements with such a threatning countenance; as it is said, *Lam.* 4. 12. *The inhabitants would not have believed that the adversary should have entred the gates of Jerusalem*: So the Inhabitants of the City, would not have believed that the fire should have entred and prevailed to burn *London* to the ground.

That which made the ruine the more dismal, was, that it was begun on the *Lords Day* morning; never was there the like Sabbath in *London*; Some Churches were in flames that day, and God seems to come down, and to preach himself in them, as he did in Mount *Sinai*, when the Mount burned with fire; such warm preaching those Churches never had; such Lightning dreadful Sermons never were before delivered in *London*. In other Churches Ministers were preaching their Fare-well Sermons, and people were hearing with quaking and astonishment: Instead of a holy *Rest* which Christians have taken on this day, there is a tumultuous hurrying about the streets towards the place that burned, and more tumultuous hurrying upon the spirits of those that sate still, and had only the notice of the ear, of the quick and strange spreading of the Fire.

Now the Train-bands are up in Arms, watching at every quarter for Outlandish-men, because of the general

fears and jealousies, and rumors that Fire-Balls were thrown into houses by several of them, to help on and provoke the too furious flames. Now Goods are hastily removed from the lower parts of the City, and the body of the people begins to retire, and draw upwards, as the people did from the Tabernacles of *Corah*, *Dathan*, and *Abiram*, when the earth did cleave asunder and swallow them up, *Num.* 16. 27, 31, 32. or rather as *Lot* drew out from his house in *Sodom* before it was consumed by fire from heaven, *Gen.* 19. Yet some hopes were retained on the Lords Day, that the fire would be extinguished, especially by them who lived in the remote parts, they could scarcely imagine that the fire a mile off should be able to reach their houses.

But the evening draws on, and now the fire is more visible and dreadful; instead of the *Black* Curtains of the night, which used to be spread over the City, now the Curtains are *Yellow*, the smoak that arose from the burning parts, seemed like so much flame in the night, which being blown upon the other parts by the wind, the whole City at some distance seemed to be on fire. Now hopes begin to sink, and a general consternation seiseth upon the spirits of people; little sleep is taken in *London* this night; the amazement which the eye and ear doth effect upon the spirit, doth either dry up, or drive away the vapour which used to bind up the senses; Some are at work to quench the fire with water, others endeavor to stop its course, by pulling down of houses, but all to no purpose: if it be a little allayed, or beaten down, or put to a stand in some places, it is but a very little while; it quickly recruits, and recovers its force; it leaps and mounts; and makes the more furious onset, drives back its opposers, snatcheth their weapons out of their hands, seiseth upon the Water-houses and Engins, burns them, spoils them, and makes them unfit for service. Some are upon their knees in the night, pouring out tears before

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the Lord, interceding for poor *London*, in the day of its calamity; but alas, I fear there were too few weeping *Jeremiahs* at the Throne of Grace, too few *Moses's* to stand in the gap; too few *Jacobs* to wrestle with the Lord, and hang about his arm. *Londons* sins were too great, and Gods anger against the City was too hot, to easily and presently to be quenched and allayed; and if by the intercession of some, a mitigation be obtained, so that the Lord doth not stir up all his wrath, utterly to destroy the place, as he did *Sodom* and *Gomorrah*; yet none can prevail to call back that wrath, & reverse that Decree which is gone forth against the City. The time of *Londons* fall is come, the fire hath received its Commission from God to burn down the City, and therefore all attempts to hinder it are in vain.

On the Lords Day night the fire had run as far as *Garlick hithe* in *Thames-street*, and had crept up into *Cannon-street*, and levell'd it with the ground, and still is making forward by the water side, and upward to the brow of the Hill, on which the City was built.

On Monday *Grace-Church-street* is all in flames, with *Lumbard-street* on the left hand, and part of *Fan-Church-street* on the right, the fire working (though not so fast) against the wind that way: before it were pleasant and stately houses, behind it ruinous and desolate heaps. The burning then was in fashion of a *Bow*, a dreadful Bow it was, such as mine eyes never before had seen; a Bow which had Gods *Arrow* in it with a flaming point; it was a shining Bow, not like that in the Cloud, which brings water with it, and withall signifies Gods Covenant, not to destroy the world any more with water: but it was a Bow which had fire in it, which signified Gods anger, and his intention to destroy *London* with fire.

Now the flames break in upon *Cornhill*, that large and spacious street, and quickly cross the way by the train of Wood that lay in the streets uncaken away, which had

had been pull'd down from houses to prevent its spreading, and so they lick the whole street as they go; they mount up to the top of the highest houses, they descend down to the bottom of the lowest Vaults and Cellars; and march along on both sides of the way, with such a roaring noise, as never was heard in the City of *London*, no stately building so great, as to resist their fury: the *Royal Exchange* it self, the glory of the Merchants, is now invaded with much violence; and when once the fire was entred, how quickly did it run round the Galleries, filling them with flames; then descendeth the stairs, compasseth the walks, giving forth flaming Volleys, and filleth the Court with sheets of fire; by and by, down fall all the *Kings* upon their faces, and the greatest part of the stone-building after them, (the Founders Statue only remaining) with such a noise, as was dreadful and astonishing.

2 *Then, then* the City did shake indeed, and the Inhabitants did tremble, and flew away in great amazement from their houses, lest the flame should devour them; *Rattle, rattle, rattle,* was the noise which the Fire struck upon the ear round about, as if there had been a thousand Iron Chariots beating upon the stones; and if you opened your eye to the opening of the streets, where the Fire was come, you might see in some places whole streets at once in flames, that issued forth, as if they had been so many great Forges from the opposite windows, which folding together, were united into one great flame throughout the whole street; and then you might see the houses *tumble, tumble, tumble,* from one end of the street to the other with a great crash, leaving the foundations open to the view of the Heavens.

Now fearfulness and terror doth surprize the Citizens of *London*; confusion and astonishment doth fall upon them at this unheard of, unthought of Judgment. It would have grieved the heart of an unconcern'd

person,

person, to see the sad looks, the pale Cheeks, the tears trickling down from the eyes, (where the greatness of sorrow and amazement could give leave for such a vent) the smiting of the breast, the wringing of the hands; to hear the sighs and groans, the doleful and weeping speeches of the distressed Citizens, when they were bringing forth their wives (some from their Child-bed) and their little ones (some from their sick bed) out of their houses, and sending them into the Countries, or somewhere into the fields with their goods. Now the hopes of London are gone, their heart is sunk; now there is a general remove in the City, and that in a greater hurry than before the Plague; their goods being in greater danger by the Fire, than their persons were by the sickness. Scarcely are some returned, but they must remove again, and not as before, now without any more hopes of ever returning, and living in those houses any more.

Now Carts, and Drays, and Coaches, and Horses, as many as could have entrance into the City were loaden, and any money is given for help, 5 l. 10 l. 20 l. 30 l. for a Cart, to bear forth into the Fields some choice things which were ready to be consumed; and some of the Countries had the conscience to accept of the highest price, which the Citizens did then offer in their extremity; I am mistaken if such money do not burn worse than the fire out of which it was rak'd. Now Casks of Wine, and Oyl, and other commodities are tumbled along, and the owners shove as much of their goods as they can towards the gates: every one now becomes a Porter to himself, and scarcely a back either of Man or Woman that hath strength, but had a burden on it in the street: It was very sad to see such throngs of poor Citizens coming in, and going forth from the unburnt parts, heavy loaden with some pieces of their goods, but more heavy loaden with weighty grief and

sorrow

sorrow of heart, so that it is wonderful they did not quite sink under these burdens.

Monday night was a dreadful night, when the wings of the night had shadowed the light of the heavenly Bodies, there was no darkness of night in *London*, for the fire shines now round about with a fearful *Blaze*, which yielded such light in the streets, as it had been the Sun at noon-day. Now the fire having wrought backward strangely against the Wind to *Billings-gate*, &c. along *Thames-street* Eastward, runs up the Hill to *Tower-street*, and having marched on from *Grace-Church-street*, making further progress in *Lim-Church-street*, and having spread its wing beyond *Queen-hithe* in *Thames-street* Westward, mounts up from the Water-side through *Dowgate*, and *Old Fish-street* into *Watling-street*; but the great fury of the fire was in the broader streets; in the midst of the night it was come down *Cornhill*, and laid it in the dust, and runs along by the *Stocks*, and there meets with another fire, which came down *Thread-needle-street*, a little further with another, which came up from *Wall-brook*; a little further with another, which comes up from *Bucklers-bury*, and all these four joyning together, break into one great flame at the corner of *Cheap-side*, with such a dazling light, and burning heat, and roaring noise by the fall of so many houses together, that was very amazing; and though it were something stopt in its swift course at *Mercers* Chappel, yet with great force in a while, it conquers the place, and burns through it, and then with great rage proceedeth forward in *Cheap-side*.

On *Tuesday* was the fire burning up the very bowels of *London*; *Cheap-side* is all in a light fire in a few hours time: many fires meeting there, as in the center; from *Soper-lane*, *Bow-lane*, *Bread-street*, *Friday-street*, and *Old-change*, the Fire comes up almost together, and breaks furiously into the broad street, and most of that side of

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the way was together in flames, a dreadful Spectacle: and then partly by the fire which came down by *Mercers Chappel*, partly by the fall of the Houses cross the way, the other side is quickly kindled, and doth not stand long after it. Now the Fire gets into *Black-fryers*, and so continues its course by the water, and makes up towards *Pauls Church*, on that side, and *Cheap-side* Fire besets the great building on this side, and the Church though all of stone outward, though naked of houses about it, and though so high above all buildings in the City, yet within a while doth yield to the violent assaults of the conquering flames, and strangely takes fire at the top; now the Lead melts and runs down, as if it had been snow before the Sun; and the great beams and massy stones, with a great noise fall on the Pavement, and break through into *Faith-Church* underneath, and great flakes of stone scale, and peel off strangely from the side of the Walls: The Conquerour having got this high Fort, darts its flames round about; now *Pater-Noster-Row*, *Newgate-Market*, the *Old-Baily*, and *Ludgate-Hill* have submitted themselves to the devouring fire, which with wonderful speed rusheth down the Hill into *Fleetstreet*. Now *Cheapside* Fire marcheth along *Ironmonger lane*, *Old Jury*, *Lawrence-lane*, *Milk-street*, *Wood-street*, *Gutter-lane*, *Foster lane*; Now it runs along *Lothbury*, *Cat-eaten-street*, &c. From *Newgate-Market*, it assaults *Christ-Church*, and conquers that great building, and burns through *Martins-lane* towards *Aldersgate*, and all about so furiously, as if it would not leave a house standing upon the ground.

Now horrible flakes of Fire mount up the Skie, and the yellow smoak of *London* ascendeth up towards Heaven, like the smoak of a great Furnace; a smoak so great, as darkned the Sun at noon-day, (if at any time the Sun peped forth, it looked red like blood) the Cloud of smoak was so great, that Travellers did ride at

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noon-day some miles together in the shadow thereof, though there were no other Cloud beside to be seen in the skie.

And if *Monday* night was dreadful, *Tuesday* night was more dreadful, when far the greatest part of the City was consumed; many thousands who on *Saturday* had Houses convenient in the City, both for themselves, and to entertain others, now have not where to lay their head; and the fields are the only receptacle, which they can find for themselves and their goods; most of the late Inhabitants of *London* lie all night in the open Air, with no other Canopy over them, but that of the Heavens. The Fire is still making towards them, and threatneth the *Suburbs*; it was amazing to see, how it had spread it self several miles in compass; and amongst other things that night, the sight of *Guild-Hall* was a fearful spectacle, which stood the whole body of it together in view, for several hours together, after the fire had taken it, without flames, (I suppose because the timber was such solid Oak) in a bright shining coal, as if it had been a Pallace of Gold, or a great building of burnished Brass.

On *Wednesday* morning, when People expected that the Suburbs would be burnt as well as the City, and with speed were preparing their flight, as well as they could, with their luggage into the Countries, and neighbouring Villages; Then the Lord hath pitty on poor *London*; his bowels begin to relent, his heart is turned within him, and he *stayes his rough wind in the day of the East-wind*; his fury begins to be allayed; he hath a *remnant of People in London*, and there shall a *remnant of Houses escape*; the wind now is husht; the Commission of the fire is withdrawing, and it burns so gently, even where it meets with no opposition, that it was not hard to be quenched, in many places with a few hands; now the Citizens begin to gather a little heart, and encouragement in their endeavours to quench the Fire. A check it

had

had at *London-hall*, by that great building; a stop it had in *Bishopsgate-street*, *Fen-church-street*, *Lime-street*, *Mark-lane*, and towards the *Tower*; one means under God, was the blowing up of Houses with Gunpowder. Now it is stayed in *Leath-bury*, *Broad-street*, *Coleman-street*; towards the Gates it burns, but not with any great violence; at the *Temple* also it is stayed, and in *Holborn*, where it had got no great footing; and when once the Fire was got under, it was kept under, and on *Thursday* the flames were extinguished.

But on *Wednesday-night*, when the People late of *London*, now of the Fields, hoped to get a little rest on the ground, where they had spread their Beds, a more dreadful fear falls upon them than they had before, through a rumour that the *French* were coming armed against them to cut their throats, and spoil them of what they had saved out of the Fire; they were now naked and weak, and in ill condition to defend themselves, and the hearts, especially of the females, do quake and tremble, and are ready to dye within them; yet many Citizens having lost their Houses, and almost all that they had, are fired with rage and fury, and they begin to stir up themselves like Lyons, or like Bears bereaved of their whelps, and now *Arm, Arm, Arm*, doth resound the Fields and Suburbs with a great noise. We may guess at the distress and perplexity of the People this night, which was something alleviated when the falseness of the Alarm was perceived.

Thus fell great London, that antient City! that populous City! *London!* which was the Queen City of the Land, and as famous as most Cities in the World; none so famous for the Gospel and zealous profession of the reformed Religion. And yet how is *London* departed like smoak, and her glory laid in the dust? how is her destruction come, which no man thought of, and her desolation in a moment? how do the Nations about gaze and

wonder? how doth the whole Land tremble at the noise of her fall? how do her Citizens droop and hang down their heads? her Women and Virgins weep, and sit in the dust? Oh, the paleness that now sits upon the cheeks? the astonishment and confusion that covers the face, the dismal apprehensions that arise in the mindes of most concerning the dreadful consequences which are likely to be of this fall of *London*? How is the pride of *London* stained, and beauty spoiled? her arm broken, and strength departed? her riches almost gone, and treasures so much consumed? The head now is sick, and the whole body faint; the heart is wounded, and every other part is sensible of its stroke; never was *England* in greater danger of being made a prey to a forreign power, than since the firing and fall of this City, which had the strength and treasure of the Nation in it. How is *London* ceased, that rich City! that joyous City! one corner indeed is left, but more than as many houses as were within the Walls, are turned into ashes.

The Merchants now have left the *Royal Exchange*; the Buyers and Sellers have now forsaken the Streets: *Grace-Church Street*, *Cornhill*, *Cheapside*, *Newgate-Market*, and the like places which used sometime to have throngs of Traffiquers, now are become empty of Inhabitants; and instead of the stately Houses which stood there last Summer, now they lye this Winter in ruinous heaps. The glory of *London* is now fled away like a Bird, the Trade of *London* is shattered and broken to pieces, her delights also are vanished, and pleasant things laid waste; now no chaunting to the sound of the Viol, and dancing to the sweet Musick of other Instruments; now no drinking Wine in Bowls, and stretching upon the Beds of lust; now no excess of Wine and banquettings; no Feasts in Halls and curious Dishes; no amorous looks, and wanton dalliances; no rustling Silks, and costly dresses; these things

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at that place are at an end. But if houses for sin alone were sunk, and fuel for lust onely were consumed, it would not be so much: but the houses also for Gods Worship, (which formerly were a bulwark against the fire, partly through the Walls about them, partly through the fervent prayers within them) now are devoured by the flames, and the habitations of many who truly fear God, have not escaped; and in the places where God hath been served, and his servants have lived, now nettles are growing, Owles are screeching, thieves and cut-throats are lurking: A sad face there is now in the ruinous parts of *London*, and terrible hath the voice of the Lord been, which hath been crying, yea, roaring in the City by these dreadful Judgments of the Plague and Fire, which he hath brought upon us.

Thus you have the Narration of the Judgments themselves.

SECT. VII.

2. Concerning the Cause of these Judgments: why hath the Lord spoken by such terrible things in the City of London?

IN giving an account hereof, I shall make use of the second Doctrine observed from the words:

Doct. 2. *That when God speaks most terribly, he doth answer most righteously.*

They are Gods Judgments, and therefore they must needs be righteous Judgments: Can there be unrighteousness in God? No, in no wise; for how then could he be God? How then *could he judge the World? Let God be true, and every Man a liyar,* Rom. 3. 5, 6. Let God be righteous and all the World unrighteous; for light may more easily depart from the Sun, and heat be separated from the fire, and the whole Creation

may more easily drop into nothing, than God cease to be just and righteous, in the severest Judgments which he doth inflict upon the children of men.

If any prosane mockers do reply against God, and reflect upon his righteousness and goodness towards his own people, because these Judgments have fallen so sore upon *London*, the Glory of the Land, yea of the World, for the number of *godly* persons (as in scoff they call them) which dwell in it; if God were so righteous and favourable to the godly, would he bend his bow, and shoot so many arrows amongst them as he did in the Visitation by the Plague, whilst he suffered so many notoriously wicked persons to escape? would he send the fire to consume so many habitations of the godly, whilst the houses of the most vicious and vile were preserved? I shall labour to stop the mouths of such who are ready to open them against the King of Heaven, by proposing to consideration these following particulars.

1. *That God's way is sometimes in the Sea, and his paths in the great Waters, and his foot-steps are not known,* Psal. 77. 19. *That his Judgments are unsearchable, and his wayes past finding out,* Rom. 11. 33. And that even then *he is righteous in all his wayes, and holy in all his works,* Psal. 145. 17. *And when Clouds and darkness are round about him, righteousness and judgment are the habitation of his Throne,* Psal. 97. 2. And when *his judgments are a great deep, his righteousness is like the great Mountains,* Psal. 36. 6. We do not understand all the Mysteries of Nature, neither are we acquainted with all the Mysteries of State; and if there be some Mysteries in Gods way of governing the World, and distributing temporal Mercies, and Judgments, which we do not apprehend in every thing the meaning of, and cannot so fully trace Gods righteousness and goodness therein, let us say it is because our eyes are shut, and

and that we are covered with darkness; Therefore let us shut our mouths too, and seal up our lips with silence, not daring in the least to utter any thing which may derogate from these Attributes in God, which are as inviolable and unchangeable as his very Being: This might be said, if the reason were more abstruse than it is.

2. But secondly, The reason of Gods Judgments and Righteousness therein, with the salve of his goodness towards his own people, may be apprehended, if we consider,

First, That these Judgments of Plague and Fire, are both of them *National* Judgments.

1. The Judgment of the Plague was National; in as much as *London* was the chief City, in as much as the Kings Court was here, and most Countries had relations here; and all Countries had concernments here: Moreover the Plague was not only in *London* and *Westminster*, and places near adjacent, but it was dispersed into the Countries at a farther distance, as *Cambridge*, *Norwich*, *Colchester*, and other Towns, where it raged either the same or the next year, as much proportionably as it did in *London*.

2. The Judgment of the Fire which burned down only the City, and left *Westminster* and the Suburbs standing, and did not reach into the Countries, yet was a National Judgment, because *London* was the Metropolis of the Land; because the Beauty, Riches, Strength and Glory of the whole Kingdom lay in *London*; and it was not the Inhabitants of the City who alone did suffer by this fire, but the whole Land, more or less, do and will feel the smart he[illegible]

Secondly, Those Judgments their be[illegible]tionall it is not unreasonable to say, that National sins have been the cause of them; and if so, we may readily find a reason of Gods righteousness in these proceedings, when

the sins of the Land are so obvious and so hainous. He is a great stranger in *England*, that doth not know how wickedness hath abounded in these later years; his eyes must be fast shut, who doth not see what a deluge of prophaneness and impiety hath broken in like a mighty torrent, and overflowed the Land; that hath not taken notice of those bare-fac'd villanies which have been committed amongst us, which is a great question whether any Ages before us could parallel; we read in Scripture of *Sodom* and *Gomorrah*, and the wickedness sometime of *Jerusalem*: Prophane Histories and Travellers make mention of *Rome*, *Venice*, *Naples*, *Paris*, and other places very wicked; but who can equal *England*, which calls it self Christian and Protestant, for such desperate and audacious affronts and indignities which have been offered to the Highest Majesty by the *Gallants* (as they are called) of our times? How was Hell, as it were, broke loose; and how were men worse than those which in our Saviours time were possest with Devils, who cut themselves with stones, and tore their own flesh; even such who went about like so many Hell-hounds and incarnate Devils, cursing and banning, swearing and blaspheming, inventing new oaths, and glorying therein, delighting to tear the Name of God, and to spit forth their rancour and malice in his very face? And can we then be at a loss for a reason of Gods righteousness in his thus punishing *England* by beginning thus furiously with *London*? When there were so many *Atheists* about *London*, and in the Land, who denyed the very Being of God; when so many Gentlemen (who looke upon it as one piece of their breeding to cast off all Sentiments of a Deity) did walk our streets, and no arguments would work them to a perswasion of the truth of Gods Being, shall we wonder if the Lord appears in a terrible way, that he might be known by the

Judg-

judgments which he executeth? When so many denied the Divine Authority of the Scriptures, the very foundation of our Christian Faith, and reckoned themselves by their Principles, amongst *Turks, Pagans*, and other Infidels, however they called themselves Christians, and hereby put such an affront upon the Lord Jesus Christ, the only Son of the Most High God; is it strange that the Lord should speak so terribly, to shew his indignation? When there was such blowing at, and endeavours to put out that light which would shew men the way to Heaven; such hatred and opposition against the power of godliness; when the name of a Saint was matter of derision and scorn; when there was such wallowing in filthy fornication and adultery, in swinish drunkenness and intemperance; when such oppression, bribery, such malice, cruelty, such unheard-of wickedness, and hideous impiety grown to such a heighth in the Land; may we not reasonably think that such persons as were thus guilty, being in the Ship, were a great cause of the storm of Gods anger, which hath made such a shipwrack?

The Plague indeed when it was come, made little discrimination between the bodies of the righteous, and the bodies of the wicked; no more doth Grace; the difference is more inward and deep; it is the soul begins to be glorified hereby; and hath the seed of eternal life put into it; when it doth pass the new birth; but the body is not changed with the soul; the body remains as it was, as frail, and weak, and exposed to diseases and death, as before; and as the body of any wicked person; and therefore the infectious disease of the Plague coming into a populous City, the bodies of the righteous, amongst the rest receive the contagion, and they fall in the common calamity; there is a difference in the manner of their death, and a

a difference in their place and state after death, as hath been spoken of before, but the kind of death is the same.

So the Fire doth make no discrimination between the houses of the godly, and the houses of the ungodly; they are all made of the same combustible matter, and are enkindled as bodies infected, one by another: Indeed the godly have God to be their habitation, and they are Citizens of the New *Jerusalem*, which is above, a City which hath foundations, whose Builder and Maker is God; an abiding City, which the fire cannot reach, and their persons are secured from the flames of Eternal Fire in Hell; but they have no promise nor security for the preservation of their houses from fire here in this world. The Judgments of the Plague and Fire being sent, work according to their nature, without distinguishing the righteous.

But if we further enquire into the reason, Why the Plague was sent the last year, and such a Plague as hath not been known this forty year, which raged so sorely, when there was no such unkindness of Weather (as in other years) to encrease it; and why the fire was sent this year, and such a fire as neither we, nor our fore-fathers ever knew, neither do we read of in any History, of any so great in any place in time of peace: What shall we say was the cause of these extraordinary National Judgments, but the extraordinary National sins. It was an extraordinary hand of God which brought the Plague, of which no natural cause can be assign'd, why it should be so great that year more than in former years, but that sin was grown to greater height, and that a fire should prevail against all attempts to quench it, to burn down the City, and that Judgment just following upon the heels of the other; what reason can be assigned, but that *England's* sins, and Gods displeasure hath been extra-

extraordinary; God is a God of patience, and it is not a light thing will move him; he is slow to anger, it must needs be then some great provocation which makes him so furious; he is highly offended, before he lifts up his hand; and he is exceedingly incens'd, before his anger breaks forth into such a flame; for my part, I verily think, if it had not been for the crying abominations of the times, which are not chiefly to be limited to the City of *London*, and if the means of Gods prescription, according to the *Rule* of his *Word*, which *England* sometime could, had by *England* been made use of, that both Plague and Fire had been prevented.

Thirdly, Moreover, it may be said, that some particular persons by some more peculiar and notorious sins in the City, may have provoked the Lord to bring punishment upon the whole place, if the Land were not so generally profane and wicked. The Heathen could say,

πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ.

A whole City may be punished for the wickedness of one man: Yea, we read of *David*, though so good a Man, yet when he numbred the people (a small sin in comparison with the sins of some others in our daies) God was provoked to send such a dreadful Plague, not on himself, but upon his people, that there died 70000 men by it in three daies; and *David* said, *I have sinned and done wickedly, but these sheep what have they done?* 2 *Sam.* 24. 10, 18.

Fourthly, If it be enquired how Gods mercy to his people doth appear, when these judgments have fallen so heavy upon many of them?

I Answer,

1. Those of Gods own people who have fallen by the Plague, are received to greater grace and mercy in heaven, than here they were capable of; and they

are moreover delivered from evil to come, which hath since, and may further come upon us.

2. Those whose houses have fallen by the fire, the Lord could, and confident I am, the Lord hath made them greater gainers another way; they have lost it may be much in temporal things, but they are, or may be (if they be not wanting to themselves) gainers in spiritual things, which are of a higher and more excellent nature; I have known and heard of many of Gods people whose houses are burnt, and goods spoiled, who have taken the loss with so much chearfulness, humility, meekness, patience, contentment and thankfulness that any thing was saved, if it were only their lives, that it hath been my wonder and joy, to gain such a spirit, hath more of good, than the loss of all external enjoyments hath of evil.

3. Further, If these Judgments have fallen upon Gods people, we must know that they have their sins, which have deserved them; possibly some have began to comply with the wicked in their wicked ways; it may be they were grown more loose in their walking, and formal in the service of God, and their hearts more set on the world; of which sins more largely, when I come to speak of the sins of the City; and the sins of Gods people have more hainous aggravations than the sins of the wicked, being committed against clearer light, dearer love, sweeter mercies, stronger obligations, and therefore provoke God the more to wrath; therefore he threatneth his own people especially to punish them when they transgress, *Amos* 3. 2. *You only have I known of all the Families of the Earth, and therefore I will punish you for your iniquities.*

4. Besides, they may have need of awakening Judgments to rowse them, and humble them for sin, to loosen and wean them from the world; and it is in

love

love and faithfulness, that God doth inflict such Judgments upon them.

5. We must remember that it is Gods usual course to begin with his own house, 1 *Pet.* 4. 17. *Judgment begins at the house of God.*

Fifthly, To conclude, Do any of the ungodly question Gods righteousness, because in these common calamities they have hitherto survived and escaped?

1. It is but an ill requital, and ill use which they make of Gods patience and goodness which he hath exercised towards them, that hereby he might lead them unto repentance, *Rom.* 2. 4, 5.

2. Let them stay a while, and God will answer them himself, and give them an experimental conviction of his righteous judgments, 1 *Pet.* 4. 17, 18. *If Judgment begin at the House of God, what shall the end be of them that obey not the Gospel? and if the righteous scarcely be saved, where shall the ungodly and sinners appear?* We read, *Psalm* 75. 8. *Of a Cup of red Wine in the hand of the Lord*; he may give his people to drink the top of it, but the most bitter and dreggish part, which is at the bottom, the *wicked shall wring forth and drink*; if God whip his Children with Rods, he will scourge his Enemies with Scorpions.

I am perswaded that the notoriously ungodly of this generation, will not go out of this world without some remarkable temporal judgment; and that the Lord will make them feel something even here, what an evil thing, and a bitter it is so audaciously to flye in the face of the great God, by their hideous Oaths and Blasphemies, by their horrid Wickedness and Abominations, whereby they do as it were challenge God to do his worst against them; and when God doth draw forth his *glittering sword*, and make ready his *sharp arrow* upon the string; when *God doth cloath himself with fury as with a garment*, and his hand doth

take

take hold on vengeance; when their iniquities are grown fully ripe, and the day of their Visitation and Recompence is come, how then will these sinners of *England* be afraid? and what amazing terrour will there then surprize this vile generation? *Can their hearts endure, or their hands be strong, in the day that the Lord shall deal with them?* Ezek. xxii. 14. Then the Lord will roar from his holy Habitation with such a terrible Voice, as shall make their ears to tingle, their hearts to quake and tremble, he will roar like a Lion, and tear them in pieces, when there shall be none to deliver. If the shaking of his Rod hath moved them, and the beginning of his Judgments, which he hath executed upon others, hath affrighted them, what will their behaviour be when the scourge is laid upon their own backs, and Judgment shall fall upon their own heads? Surely the Judgments intended purposely for the most ungodly, are not yet come; yet, as they are like to be exceeding great, because more of pure and unmixt wrath will accompany them; so they are like to be very near, because they are filling up the measure of their wickedness so fast, and they seem to be arrived even to the uttermost of sin; surely their Judgment doth neither linger nor slumber, but is upon the wing, hastning towards them; surely the Arm of the Lord is awakened, and lifted up on high, and though infinite patience doth hold it up a little while, to try whether the judgments already executed upon others, before their eyes, will work any good effect upon them, so as to awaken them, and stop them, and turn them from their evil ways; yet, if they proceed in their sinful course, his Arm I am perswaded will come down with such force and fury upon them, that their destruction shall be remarkable to all that are round about them: and I have much of that perswasion, that the Lord will as it were hang up many of

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the villains of our times, who have been guilty of such treachery and rebellion against the great King of Heaven, as it were in chains, and make their punishment here as notorious as their sins have been, that the whole World may hear and fear, and take heed of such vile practises: I suppose they may not now expect it, nor fear it, no more than the old World did their drowning, or *Sodom* and *Gomorrah* did their burning, because deceitful sin hath hardned their hearts; long custom in sin, with impunity, hath seared their consciences as with a hot Iron; but then they are in the greatest danger, when they sleep with the greatest security; when men grow desperately hardned against often, and all reproofs by Word and Rod too, what follows but *sudden destruction, and that without remedy?* Prov. 29. 1. *and when men cry peace and safety, then sudden destruction comes upon them, as travelsom a woman with child, and they shall not escape,* 1 Thes. 5. 3. And if some of this untoward and wicked Generation do drop away without a remarkable temporal destruction, God will make his righteousness evident to them in the other world, when he claps up their Souls close Prisoners in the lowest Dungeon of Hell, appointing black Devils to be their Gaolers, flames of fire to be their clothing, hideous terrors and woe to be their food; *Cain, Judas,* and other damned tormented spirits to be their companions, where they must lie bound in the chains of darkness, till the judgment of the great Day; and when the general Assize is come, and the Angels have blown the last Trumpet, and gathered the Elect to the right hand of Christ, then they will be sent with the Keys of the bottomless Pit, and the Prison will be opened for a while, and like so many Rogues in Chains, they shall together with all their fellow-sinners, be brought forth, and find out the dirty flesh of their Bodies,

which

which like a nasty rag they shall then put on, and with most rufful looks, and trembling joynts, and horrible screeks and unexpressible confusion and terrour, they shall behold the Lord Jesus Christ, whom in lifetime they despised and affronted, come down from Heaven in flaming fire, to take vengeance upon them, who will sentence them to the flames of eternal fire, and drive them from his Throne and Presence, into utter darkness, where they must take up their lodging for evermore. *Then, then* there will be a clear revelation of the righteous, and dreadful Judgments of this great God unto the World, and upon this accursed generation.

But more fully to clear up the reason of *London's* Judgments, and the righteousness of God herein, God hath indeed spoken very terribly, but he hath answered us very righteously. *London* was not so godly, as some speak by way of scoff: no! if *London* had been more generally godly, and more powerfully godly, these Judgments might have been escaped, and the ruine of the City prevented: No! it was the ungodliness of *London* which brought the Plague and Fire upon *London*. There was a general Plague upon the Heart, a more dangerous infection, and deadly Plague of sin, before there was sent a Plague upon the body; there was a fire of divers lusts which was enkindled, and did burn in the bosom: sometimes issuing out flames at the door of the mouth, and at the windows of the eyes of the Inhabitants, before the fire was kindled in the City, which swallowed up so many Habitations. We have fallen (thousands of persons) into the grave by the Plague, thousands of houses, as a *great Monument* upon them, by the fire; and whence is it? *We are fallen by our iniquities*, Hosea 14. 1. *The Crown is fallen from our heads*: and what is the reason? *because we have sinned against the Lord*, Lam. 5. 16. God

hath

hath spoken terribly; but he hath answered righteously; as he gives great and especial Mercies in answer unto prayer, so he sendeth great and extraordinary Judgments in answer unto sin; there is a voice and loud cry, especially in some sins, which *entreth into the ears of the Lord of Sabbath*, *James* 5. 4. When God speaks by terrible things, he makes but a righteous return to this cry.

And though these Judgments of Plague and Fire are National Judgments, and may be the product of National sins, and I verily am perswaded, that God was more highly provoked by some that dwelt out of the City, than with those which dwelt in it, I mean the prophane and ungodly generation, who chiefly did inhabit more remotely; and that God, being so provokt, was the more ready to strike, and let his hand fall so heavy upon *London*; yet since many of the ungodly crew were got into the City it self, and most in the City, that were not of them, and did not dare to commit their impieties, yet made themselves guilty, by not mourning for them, and labouring in their place what they could after a redress, and since *London* it self hath been guilty of so many crying sins (as I shall endeavour to shew) Gods righteousness in the terrible things of *London*, will be evident, especially if we consider.

1. *That God hath punished* London *no more than their iniquities have deserved.*

2. *That God hath punished* London *less than their iniquities have deserved.*

1. *God hath punished* London *no more than their iniquities deserved*; Great sins deserve great Plagues; and have not the sins of *London* been great? Let us make an enquiry after *London's* sins.

Here I shall offer some sins to consideration, and let *London* judge whether she be not guilty, and whether the Lord hath not been plagueing her, and burning

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her, and possibly, yea probably will bring utter ruine and desolation upon her, except she see, and mourn, and turn the sooner. It is out of dear and tender love to *London* (with whom I could willingly live and die) that I write these things to put them in mind of their sins, that they might take some speedy course for a redress, and turning away the fierce anger of the Lord which is kindled against them for sin, lest he next proceed to bring utter ruine upon them: surely they have not more reason to think that Gods anger is turned away since the Fire, than they had to think it was turned away after the Plague; but rather they may conclude, that though the Fire of the City be quenched, yet the fire of Gods anger doth burn still more dreadfully than the other fire, and that his hand is stretched out still to destroy. Therefore, O all ye Inhabitants about *London*, open your eyes, and ears, and hearts, and suffer a word of reproof for your sins; and deal not with this Catalogue of your sins, as *Jehojakim* did with *Jeremiah*'s Roll, who burnt it in the fire, not being able to bear his words; but do with it as *John* did with his little Book, eat it, and digest it, though it be bitter in the mouth, as well as in the belly, it is bitter Physicke but necessary for the preservation of a sick, languishing City, which is even ready to give up the Ghost.

And here I shall begin with more Gospel-sins, which though natural Conscience is not so ready to accuse of; yet in the account of God are the most hainous sins. And I would have a regard not onely to later, but to former sins, which, possibly, may now be more out of view, and forgotten, and which some may be hardned in, because the guilty have not been so particularly and sensibly punished (though Gods sparing of them, hath been in order to their repentance) or their punishments in some kind hath been accounted by

to them no punishments, or their punishments have been mistaken, and their hearts have swelled against instruments made use of by God therein, instead of accepting of the punishment of their iniquity, and humbling themselves deeply before the Lord. I say, I would call to remembrance former sins, as well as later, which are more visible now, and apparent; for as God, being so slow to anger, hath not been quickly moved to such indignation; but, as we have reason to think, that his wrath hath been a long time boiling in his breast, before it was raised to this heighth as to boile over, and pour down Plague and Fire upon the City of *London*; so we may reasonably infer, That sins committed by *London* long ago, were the fuel put under, that caused this boiling of his anger, which because other Judgments have not wrought the kindly effect of repentance, the Lord hath been provoked to express this way, which hath been more feeling and dreadful. Moreover, when I reckon up *London*'s sins, I would not reflect alone upon any one party, in as much as all parties have sinned; and I believe the Lord hath been offended with all, as in his Judgments he hath made no difference, that all might be awakened to see their faults with sorrow and shame. And if it were fit, I would begin here with my self, being perswaded that my sins, more than thousands of others, have helpt to fill up the Vial of Gods anger: But as I go along, I shall endeavour by the grace of God to apply to my self the sins which Conscience will accuse of, that I may bewail and amend. And I would beseech every one of you that cast your eyes upon these lines, to do the like, and to compare them with those lines which are written in the Book of your Consciences; and where you find a Transcript, read, and read again, consider, and lay to heart, goe to your knees, confess, and labour to drop at least some tears

into

into the Bottle, which if this little Book might help water from your eyes, and you could be perswaded to pour forth such waters before the Lord, they might help to quench the violence of the fire of Gods anger, which we have reason to fear, is still burning against us.

SECT. VIII.

A Catalogue of London's *sins, which have provoked the Lord to speak with so terrible a voice in the City.*

1. THE *first sin of* London *is slighting of the Gospel*, the Gospel in *England* hath above this hundred years shined forth out of the Clouds of Popery and Antichristianism, which before did overspread the Land; and in no place of *England* hath the Gospel been preached with greater power and purity than in *London*; and what entertainment hath it found? hath it been valued according to its worth and excellency? hath it been received as if it had come down from the God of Heaven, expressing his love and good will towards the Children of Men, as if it had brought such good news and tidings, as salvation by Jesus Christ?

Read the Elogium which the Apostle *Peter* gives of the salvation made known by the Gospel, 1 *Pet.* 1. 10, 11, 12. *Of which Salvation the Prophets have inquired, and searched diligently, who prophesied of the Grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them, did signifie, when it testified before-hand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the holy Ghost sent down from Heaven, which things the Angels*

see to look into. The Prophets of old did enquire and search, but did not so clearly understand the Gospel, as now it is revealed, our Saviour tells his Disciples, *Luk.* 10. 24. That *many Prophets and Kings had desired to see the things which they saw, and had not seen them; and to hear the things which they did hear, and had not heard them*; for indeed *this mystery was hid from ages and generations, which God then made manifest unto the Saints*, *Col.* 1. 26. And the Apostle *Paul* tells us, that *though the ministration of the Law were glorious, in so much that it made the face of Moses to shine*, unto whom the Law was revealed upon the Mount, *yet that is had no glory, in Comparison with the Ministration of the Gospel, whose glory did so far excell*, 2 *Cor.* 3. 7, 10. the mysteries of Gods wisdom and love revealed in the Gospel, being so glorious, surely are worthy of acceptation and esteem, especially when the Angels who are not so much concerned, desire to look into these things, unto whom it is said, *Eph.* 3. 10. *Is made known by the Church, the manifold wisdom of God.* And yet these great things, which have been reported by them, who have preached the Gospel, with the Holy Ghost sent down from Heaven, have been undervalued in *London*. The Gospel hath been slighted in *London*; and though some have been more notoriously guilty; yet who can altogether excuse themselves from this sin? Now that the conviction may be more full, I shall charge the sin more particularly.

1. The *ignorant* persons in *London* have been guilty of this sin, the light of the Gospel hath shined about them, but they have muffled up themselves in darkness, and suffered Satan to keep them hood-wink'd, least the light of the glorious Gospel should enter, and lead them out of his snare; thousands in the City have been wilfully ignorant: though they have had means of knowledge, so near, and so easie to come by; multi-

tudes have perished out of *London*, and multitudes still remain in their ignorance. O the neglect that there hath been of learning Catechisms! and how few have endeavour'd to acquaint themselves with the Principles of the Christian Religion, that they might have the more full and clear understanding of the Gospel?

2. The *vitious* and *profane* have been guilty of slighting the Gospel; how many such Persons have there crouded, and are still crouding out of *London* into Hell, when the light of the Gospel shined upon them, which would have guided them in the way to Heaven? because this light hath been too troublesom in its discovery, and reproof of their dear and sweet sins, they have hated it, and endeavoured to fly as far as they could from it, or to shut their eyes as hard as they could against it.

3. The *civil* Persons also have been guilty; there have been many sober Citizens, and Matrons, civil youths, and virgins, who have been free from the gross pollutions which are in the World through lust; who have been diligent in their calling, just in their dealings, courteous, and sweet natur'd in their demeanor, and yet without the least degree of the power of godliness, without which it is impossible they should be saved; alas! none of these have given any warm welcom unto the Gospel in their hearts, which hath been so long preached in the City: the kindness of a friend hath been esteemed by them; but the kindness of God hath not been regarded: if a Messenger had come and told them how they might save their Estates, when in danger of loss, or how to save their Relations when in danger of Death: O how welcom would such a Messenger and tidings have been? but when Ministers have preached the Gospel unto them, which tells them how they should save their souls, in danger of death and hell, such tidings have had no relish

with them, as if they had no souls, nor were at no danger: the light hath shined before them, but there hath been a Cloud in their eye, they could not discern it; or they have look'd upon it afar off, they have not drawn neer, and brought it home, and set it up in their bosoms, that they might order themselves, and whole conversations, according to its guidance and direction.

4. The *Hypocrites* have been guilty of this sin, these have drawn neerer to this light, than any of the former; so neer, that they have seem'd to be cloathed with its beams, they have lighted their Lamps hereby, and have shined forth in a glorious blaze of an outward profession, yet there hath been even in these an inward secret distelish of the Gospel, especially of some things in it; there have been some secret rooms in their hearts, into which they would not suffer the light to enter, least it should discover those beloved *Dalilah's* which there they have nourished and brought up; they have been rotten at the Core, and have had some unmortified lust within, which the World hath not taken notice of; so that if the Gospel hath been received by them, it hath been only in the outward form, not in the inward power; if the light hath been received, it hath been without its heat and life. Hence it hath come to pass that some of these Hypocrites, who seemed to be Stars of the first magnitude, have proved only Blazing-Stars and Comets, which in a short time have fallen and sunk into wild opinions, or fearful Apostacy.

5. The *Erroneous* have been guilty of this sin, some and not a few in *London*, under this Glorious Sunshine of the Gospel, which hath come from Heaven, have lighted a Candle at the Fire of Hell, and laboured to set it up in opposition to the true Light of the Gospel, crying out, *New Light, New Light*. Sathan himself hath appeared in *London* like an Angel of Light,

and employed his Emissaries and wicked Instruments, (who have seemed to be Ministers of Righteousness, but have had a Wolfish ravenous heart under the dress and cloathing of the sheep) to vent many damnable and destructive opinions in our Church, under pretence of new discoveries and revelations of the Spirit; and though this false and Taper-light could never abide the test, and put forth any beams of convincing truth, but darkned and disappeared upon the approach of the Sun, where it shined in its power; yet too many whose eyes were *too sore* to look upon the glorious beams of the Sun, and yet withall their hearts *too fearful* to remain wholly in the dark without any shew of light, did withdraw themselves from the former, and sought after the latter in dark corners, where alone such rotten wood could seem to shine, and such candles could give forth any light; and choosing night rather than day, they followed these false wandring fires, though they were led by them into many a precipice.

It is sad to remember, and seriously to consider what errors and strong delusions have abounded and prevailed in our Gospel-daies. How many false teachers have there been among us, which have crept in at unawares? how many Jesuits and Priests sent from *Rome* and other places, to rend and tear our Protestant Church to pieces, that they might make way for the introduction of Popery, at least to cast a disgrace upon Protestantism, and delude many of *us* with the opinions they have broached, and to confirm their own in their delusions: Thus many cunning and learned Jesuits have disguised themselves in the habit of Taylors, Shoo-makers, and of other mechanical Tradesmen, that they might seem to the people to have been taught those things by the Spirit, which have been the product of much study; thus these cursed Villains, *of old ordained to condemnation*

damnation, have privily brought in damnable heresies, some calling themselves Quakers, others Ranters, others Seekers, others Antinomians, others Brownists, others Anabaptists; putting themselves into any shapes, that they might mis-lead, and the better *lye in wait to deceive* poor souls: some *denying the Lord that bought them*, setting up the fancy of a Christ within them for their Saviour; Others denying the foundation, undermining the divine Authority of the Scriptures: others labouring to overthrow the Doctrine of Justification, and striking at most fundamental Doctrines in the Christian Faith; and all of them endeavouring to undermine the Ministry of Christs Institution and sending, calling them Antichristian, *Baals* Priests, false Prophets, doing what they could to bring them and their Ministry out of esteem, that they might the more effectually prevail with the people to receive their false Doctrines, and arm them hereby against an undeceivement; and sweetning their poyson *with good words and fair speeches, they have deceived the hearts of the simple, so that many did follow their pernicious wayes, by reason of whom the way of truth hath been evil spoken of*, and whatever good words they had, they were but *feigned words*, whereby *they made Marchandize of souls, whose Judgment now a long time lingreth not, and whose damnation slumbreth not*, 2 Pet. 2. 1, 2, 3.

These the Apostle calls *spots and blemishes, sporting themselves with their own deceivings, Wells without Water, Clouds carried about with a Tempest, Raging waves of the Sea, foaming out their own shame, Wandring Stars, unto whom is reserved blackness of darkness for ever*, 2 Pet. 2. 13, 17. *Jude* 13.

And yet many of these were hearkned unto, and adhered unto by too many in *London*, rather than the true Gospel-Ministers, Commissioned by the Lord Jesus Christ himself, and ordained according to the Prescription of his Word.

Then many Lay-men, some gifted, (who would have given a better account of their gifts at the great Day, had they kept their station) and some without gifts, but with a great measure of ignorance and confidence, did step up sometimes into Pulpits, often took upon them to preach in private, invading the office, and intruding into the work of Christs Embassadors, which he hath appointed a peculiar office for, and which he hath set a hedg about more than any other office we read of in Scripture; but they ventured to break over the hedg, I am confident to the affronting and displeasing of the *great King*, whose Representatives in the world his Embassadors are; and not only silly women were led captive by the Deceivers which crept in when so many took liberty to preach, but also men who professed themselves to be wise, and to have attained to a degree of light above the vulgar; yet forsaking the Ministry and Ordinances of Jesus Christ, appointed to continue unto the end of the world, for the instructing, perfecting, and establishment of Saints in knowledg and faith, they became fools and children, *tossed to and fro with every wind of doctrine, by the slight of men* which led them aside, *Eph.* 4. 11, 12, 13, 14.

Now all these persons have been slighters of the Gospel of Jesus Christ, the Ignorant, the Profane, the Hypocrite, and the Erroneous; and if you place them all in one company, how few will there remain in *London*, that have sincerely and heartily imbraced the Truth as it is in Jesus, and upon whom the Gospel hath made a powerful and saving impression? And even amongst those that have been affected and converted by the preaching of the Gospel, and had it greatly in esteem at first hearing and believing; how was their esteem of the Gospel fallen, and their affection cooled? Did not Gospel-Ordinances begin to loose their Worth and Excellency,

and

and grow tedious and wearisome unto them? O how generally unthankful was *London* for Gospel-privi-ledges and Liberties! yea, many began to be very nice and wanton, and the Gospel was not relished, unless it were served up with such neatnesses and dressings, in which some Ministers possibly did too much endeavour to please themselves and the people; and then the sauce was more relished than the food it self, and the appetite of many was so spoiled, that plain wholesome soul-saving truths would not down with them. *Londoners* began to be glutted with the Gospel, and like the *Israelites* in the Wilderness, their souls began to loath the *Manna* which came down from heaven; a strange curiosity there was in spiritual Pallates, which in many turned to a loathing of the food, in so much that the Gospel became a burden unto them, and thence it was *that many turned away their ears from the truth, and were turned unto errors, and they could not endure to hear sound Doctrine, but having itching ears, heaped up unto themselves Teachers according to their lusts,* 2 Tim. 4. 3, 4.

And those that continued stedfast in the Truth, did not duly prize the Gospel, none of them according to its dignity and worth. No wonder then if God grows angry at such contempts and affronts as were hereby offered unto him, and easeth them so much of their burden, and withdraws the food so much, which they grew so weary of: No wonder that he suffers so many of their teachers to be thrust into corners, and so much withdraws the beams of that light which was so much abused, and when they are not sensible of his displeasure in this, no wonder if he sends the Plague and Fire, to awaken them unto a sensibility.

When the *King sent forth his servants to call the Guests to the Wedding-Feast, and they make light of it, and excuse themselves, and go away; one to his Farm, another to*

his Merchandize, and the remnant took his servants and entreated them spitefully, and slew them: The King was wroth, and sent forth his Armies to destroy those murderers, and burn their City, Mat. 22. from *v.* 1. to *v.* 8. God hath sent forth his servants to call *Londoners* to this *Feast*; how many invitations have they had to come unto Christ, to accept of him to save them, and to feed upon him, from whom alone they can get any spiritual nourishment? But how many in *London* have had their excuses, they have been following their Merchandize and other business, and could not come, and what entertainment his servants hath had, the Lord knows; I do not say that *London* hath entertained them despitefully, and slain them; but have not their message been slighted by *London*? and is it a wonder then if the King that sent them be wroth, and send a Fire to burn down the City? No greater favour could be shewed, no greater privilege could be enjoyed, than to have the Gospel powerfully preached, and Ordinances purely administred; but hath it been generally so accounted in *London*? Hath not Merchandize, and thriving in the World, (which yet they have not thrived in) been preferred before this, by many thousands in the City; when God hath been at such an expence to work out a way for Mans Salvation; when he hath discovered such wonders of astonishing Love in sending his only begotten Son out of Heaven to cloath himself in our Flesh, that therein he might purchase Life and Salvation for us, who were sunk so low from our Primitive state by sin, and were exposed to death and wrath, and unavoidable endless misery in Hell; and hath sent his Embassadors of Peace to bring unto us the glad tidings hereof, and in his Name to make known the thing, the Author, the tearms, the way: and to entreat us that we would accept of life and reconciliation to God, who without any injury to himself

self could ruine us everlastingly, and get himself a name thereby; and yet when the Gospel is preached, that we should undervalue and slight both Messenger and Message; surely this hath been an affront unto the Lord, who hath sent his Embassadors on this Errand, and doth carry with it such ingratitude as cannot be parallel'd.

No doubt but this sin of slighting the Gospel is a prime sin, which hath provoked God against *London*, to come forth in such fury; and if *London* do not repent the sooner, and labour to recover its relish and esteem of the Gospel, and make more evident demonstrations of it, I fear the Lord will quite remove the Gospel from them, and then nothing is like to follow but desolation and woe; God doth not *remove his glory* at once, but by steps; first, *the glory of the Lord departs from the Inner-Court, to the Threshold of the House*, Ezek. 10. 3, 4. *from the Threshold of the House to the Door of the East-gate*, ver. 18, 19. *Then it goes from the midst of the City, and standeth upon the Mountain*, Chap. 11. 23. The Gospel is the glory of *London*, and hath the glory of the Lord made none of these removes? Is it not come forth of the Inner-Court? Hath it not left the Threshold? Is not a departing of it quite from the City threatned? Will any thing recover it, if we do not recover our appetite, and prize, and cry after it?

If the Gospel go, God will go, the Gospel being the sign and means of his special presence, and *no be unto us when God shall depart from us*, Hos. 9. 12. And if God depart with the Gospel, farewel peace and prosperity in *England*, nothing I dare be confident but temporal misery and ruine will be the consequent; if the Eclipse bring such misery, what will the quite darkning of the Sun do?

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2. *The second sin of* London *is unfruitfulness in such a fertile soil.* This sin hath been an attendant upon, and a consequent of the former.

London was not only a *Goshen*, but an *Eden*; God chose out *London* to be his Garden, he hath hedged it, planted, watered, prun'd and manur'd it; no place in the World hath had more plenty of the means of Grace; God hath given the former and the latter rain, and sweet dews of Heaven both morning and evening did fall upon this place, in the morning seed was sown, and in the evening the hand was not withdrawn; plentiful and powerful hath preaching been in *London*, in season, and out of season, on the Sabbath-day, and on the Week-day; but hath *London* answered all Gods care and cost? Hath not God come for many years together, seeking fruit, and found nothing but the leaves of profession? Hath he not often threatned to cut down the unfruitful Trees, and not suffer them to cumber his ground any longer? and when through the intercession of the Vine-dresser, he hath spared them this year, and another year, hath not the same unfruitfulness still remained? What could the Lord have done more to his Vineyard than he hath done? wherefore then when he looked for Grapes, brought it forth only leaves, or wild Grapes? And is it then to be wondred at, if the Lord pluck down the hedg thereof, that it might be eaten by the wild Boar and Beast of the field, if he break down the wall thereof, and make it waste and desolate? Is it to be wondred at, if he with-hold the Clouds that they rain not on it, and suffer bryars and thorns to spring up in it, where the plants did grow?

The Vine when it is unfruitful, is the most unuseful of all trees, *Luk.* 13. *Isa.* 5. 4, 5, 6. & c. *Ez.* 15. it is fit for nothing

thing but the fire; and the Lord hath threatned to gather the unfruitful branches, and to cast them into the fire and burn them, *Jo.* 15. 6. and the earth which drinketh in the rain that often falleth upon it, and instead of herbs, meet for the use of him by whom it is dressed, bringeth forth nothing but bryars and thorns, God rejecteth and curseth, and in the end burneth, *Heb.* 6. 7.

O the unfruitfulness of *London!* O the bryars and thorns which have flourished in this ground, whereby the seed of the Word hath been choaked! O the Hemlock, the thistle, and the wormwood, that have sprung up in the furrows of the field! O the tares that have abounded and overtopped the Wheat, and how little good Corn hath there been brought forth! O the wild Olive-Trees which have grown up in Gods Garden, and wild Figs, and wild Grapes, which the Fig-Trees and Vines of God have yielded unto him! O the leanness of his sheep in such fat pasture! O the barrenness! the barrenness of *London* under such plentiful showers of the Word! *instead of the fruits of righteousness, which are to the praise and glory of God*, there have been *the fruits of unrighteousness and wickedness, which are to Gods dishonour, instead of the fruits of the Spirit, which are love, joy, peace, gentleness, meekness, temperance, goodness, faith*; there have been the *works of the flesh, fornication, uncleanness, lasciviousness, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like*; of which the Apostle tells us, *that they which do such things shall not inherit the Kingdom of God, Phil.* 2. 11. *Gal.* 5. from the 19th. ver. to the 24th.

And those who have not abounded in the grosser works of the flesh, very few of them have been very fruitful in good works. *London* hath had the means of Grace, and yet most of them without grace, few of them have much grace; *London* hath had powerful Ordinances,

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but what powerful effect have they produced; what have they to ſhew of all their Prayers, and Sermons, and Sacraments? Have they attained unto a great meaſure of Mortification? Is grace grown up to a great heighth: what evidences, What experiences have the beſt got, which they might, have got, had they been more diligent?

Give me leave a little more particularly to inſtance the unfruitfulneſs of *London* in regard of repentance, faith, love, and new obedience, the fruit which God ſo much looketh for, and ſo much delighteth in.

1. Where have been the fruits of *Repentance* in *London*? *Calls* there have been to repentance frequent, fervent: *reaſon* for repentance, ſins numerous, hainous: *need* of repentance, that judgments temporal, eternal, might be diverted, that pardon, happineſs might be obtained; and yet O the impenitency and hard-heartedneſs of *London*! few bleeding hearts under the ſharp ſword of the Word; little tenderneſs under the moſt melting Diſcourſes; few Converts and penitent perſons did the moſt powerful preaching (eſpecially before the Goſpels-eclipſe) bring forth in *London*; converting-work was at a great ſtand, though there were ſo many unconverted perſons in the City: and by the impenitency and hardneſs of heart in *London*, Gods treaſures of wrath hath been filled up, which in ſome meaſure he hath opened in theſe late judgments, that he hath inflicted, and yet the great Day of his wrath is ſtill to come, *Rom.* 2. 4, 5.

2. Where have been the fruits of *Faith* in *London*? how hath unbelief abounded, the great Goſpel-ſin, more dangerous than any other, and more hainous in *London* than in any other place? O the thick vail of unbelief which hath hid Goſpel myſteries, and things afar off from the eyes of this people! O the evil heart of unbelief which hath ſhut the door againſt the Lord Jeſus Chriſt,

Christ who hath knocked so long for entertainment! O the sottishness of *London*, to believe no more, when truths have been made so plain and clear; when promises have been made known so great and sure; when *Christ* hath been preached and tendered; and when Heaven hath been reveal'd and proffered; and when all have such need, for the most to shut the eye, and ear, and heart, and through unbelief to refuse! to give God the lie, and turn upon him the back; to give Christ a wound, and tread his blood under-foot; to give the spirit a repulse, and send him away griev'd from the heart, as men do by their unbelief; this sin doth provoke the Lord to great displeasure.

3. Where have been the fruits of *love* in *London*? O the want of love to God, and one to another! the grace of love is necessary and sweet, and hath been much pressed, but little exercised in *London*; there hath been much love of the world, but little love of the Father; hatred of the brethren hath abounded, but there was little brotherly love; burning anger there hath been, little burning love; burning lusts, little burning love; inordinate carnal love, little true spiritual love; carnal love hath exceeded the bounds, but spiritual love hath been in a very low degree; and when love in *London* hath waxed cold, is it a wonder if Gods anger hath waxed so hot, and broken forth into such flames, as we have seen?

4. Where have been the fruits of *new obedience* in *London*? and expression of love to Jesus Christ by keeping of his Commandments, though his Commandments are not grievous?

3. *A third sin of* London, *is hypocrisie in the profession of religion.* This sin exceedingly prevailed in the late times, when profession of *religion* was grown into fashion: *religion* was neer *in the mouths of most*, but far from the *reins*: there

was a general face of Religion, but it was no more than skin-deep; It was seated in the countenance, not rooted in the heart: how many painted sepulchres had we in *London*, outwardly fair and beautiful, inwardly full of rottenness and wickedness? how much sounding brass had we then in our streets? a great noise and stir hypocrites did make, but they were hollow at heart; our gold was most of it counterfeit; water we had instead of wine, and dross instead of silver.

O how was Religion abused! some made it a stirrop to get up by into the seat of honour; others made it a cloak to cover their covetous practises; many base and wicked designs were carried on under pretence of religion.

It would ask too much time to set forth hypocrites in all their shapes, and to paint hypocrisie in all its colours. *London* hath formerly abounded with hypocrites, and more lately it hath not been free. If Hell fire be the portion especially of hypocrites hereafter, *Mat.* 24. 51. No wonder then if God be angry with a place, and punish it with Plague and Fire for this sin here.

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4. *The fourth sin of* London, *is formality and lukewarmness in the Worship of God.* There was much formality when there was no Form; and I suppose that Forms have not quickned unto more liveliness; there was a face of Worship indeed in *London*; and was there only, or little more than a face in most places? God is holy and jealous, *a great King, and his Name is dreadful*, Mal. 1. 14. *God is a Spirit, and they that worship him, must worship him in spirit and in truth*, Joh. 4. 24. But hath his worship been accordingly in *London*? hath there been that spiritual Worship which he requires? Let *London* seriously reflect upon their carriage towards God in their devotions; have they had a due awe

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and dread of the great Name of God upon them, when they have seemed to draw neer unto him? have they worshipped him with reverence and godly fear? outward reverence some have used, more than he hath required, in bowing at Names and before places; but have they had inward reverence and fear of God upon their hearts? have they cloathed themselves with Humility, when they have come into his presence? hath there been inward fervour and delight accompanying their outward acts of worship?

Alas! how *formal* hath *London* been, especially of late in Gods Worship? they have prayed, but what kind of Prayers have they been? could they deserve the name of Prayers? were those prayers likely to prevent Judgment, or turn away wrath? some Confessions of sin have been made, but so general and formal, that they have been very unlikely to work up the heart to sorrow and repentance: and where some have been more particular, hath not much formality cleaved to them? where hath hearty grief for sin, and sorrow been to be found? would not a small Vial hold all the tears that have dropt from the eyes of great assemblies, even in the day of their solemn humiliations? hath not sin been rolled under the tongue, when confession of sin hath been at the end of it? have not the confessions of many been such, as if they came to ask leave to commit sin, rather than humbly to bewail it? at least have they not taken leave, whatever their Confessions have been? Petitions have been made for *pardon*, and *grace*, and *sanctification*, but hath it not been Lip-prayer, without hearty desire? hath it not been in such a manner, as if they did not much care whether they did speed or no? as if they could make shift well enough without a Pardon? as if they had no need of Grace, and Holiness; but they must say something for Form and Custom? hath there not been an *enmity* in the

hearts

hearts of many against that which they have seemed to desire with their lips? *Who* have stir'd up themselves to lay hold on God? *Who* have wrestled in Prayer with fervent desires, with Faith, and importunity? Hearing there hath been in *London*; but how little Believing? how little relishing the Word, and receiving it with Love? Singing there hath been, but how little joy and melody of the heart in the Lord?

O how *formal* and *luke-warm* hath *London* been? how much of the *Laodicean* temper have they had in all Ordinances? And might not God say to *London*, as he did of old to *Jerusalem*, Isa. 1. 11, 12, 13, 14. *To what purpose is the multitude of your sacrifices unto me?* &c. Such services are to no purpose; they are vain Worship, and do not attain the end thereof, either to profit him that offereth them, or to please him unto whom they are tendered; can such formal services be effectual to procure *pardon* or *peace*? can they bear up the spirit in a day of trouble? will not the Morning Cloud and yearly dew of such Righteousness flee away and vanish upon the approach of the Sun? will not such Spiders-webs be broken to pieces by a stormy wind? how do Formalists behave themselves, as if they had no Religion, when they fall into troubles? when God thunders by his judgments, what can a cold, formal, empty prayer do? when Death appears before them with a grim countenance, what comfort can such reap by reflection on such services? what Evidences for Heaven can they gather from any of their out-side Devotions?

And are not they to as little purpose in regard of God? may not God say unto them of their Fastings and prayers, *Did you fast unto me? did you pray at all unto me?* Zech. 7. 5. Or as here to the *Jews*, That he was full of their Services, even to a loathing; that he took no delight in them, and *who hath required these things at your hands to tread my Courts? Bring no more vain Oblations, Incense*

Incense is an abomination unto me, I cannot away with your Assemblies, my soul hateth them, they are a trouble to me, I am weary to bear them. The Lord is much offended with formal, hypocritical Services, hereby they flatter and mock him, and is he taken with flatteries? Such services are like a dead, cold, black, mangled, rotten, stinking Carkase without the soul and spirit, which must needs be very unsavoury and displeasing; they are like the lame, blind, halt, sick Cattel, which were not fit to be offered up in Sacrifice under the Law, Mal. 1. 8. *If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy Governour, will he be pleased with thee?* And will God then be pleased? Such persons when they seem to serve God with their outward man, they serve the Devil, and their own lusts with their inward man: God hath the Form sometimes, the Devil hath the Power; God hath the Shew, the Devil hath the Substance; God hath the Bark, the Rind, the Shell, the Devil hath the Kernel; God hath the Cabinet, the Devil gets the Jewel; they give God the Devils leavings, and refuse, as it were, of their own lusts; for they spend the strength and vigour of soul and body, in serving the Divel, and gratifying their own Lusts; and then think to put God off with any thing; giving him only some dead, cold, faint, empty, heartless, lifeless, outward services; and even in them they are swayed by some carnal motives, which are the secret spring to the wheel of all external services. And O how abominable is all such Worship in the sight of God? Hath not Formality in Worship been one sin of *London* which hath helpt to fill up the Ephah? when the means God hath appointed for the turning away of his anger, is used in such a manner, that it self becomes a provocation, no wonder if his wrath break forth without remedy.

5. *A fifth sin of* London *is Division amongst Professors*; different perswasions have made wide breaches and divisions in *London*, and through divisions have arisen great animosities and contentions, unto the shame of Christianity and the Protestant Religion; and hath not God been provoked to anger hereby? hath not he contended with professors, and by the common scourge he hath brought upon them, called aloud unto them for a union, and more hearty accord and affection than formerly they have had? And hath not he given them liberty and opportunity, had they minded and cared to make use of it, for meeting together in order unto healing? but have professors of different parties been sensible of Gods meaning in the scourge upon their backs? have they hearkened unto Gods call? have they laid hold of, and improved opportunities for closing up their wide breaches? I hope some closing in affection there hath been amongst some; but how rarely hath it been to be found? and when there are such breaches still amongst us, is it not just with God to make further breaches upon us, as he hath done by his Judgments.

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6. *A sixth sin of* London, *is neglect of Reformation.*

Neglect of { 1. *Personal* / 2. *Family* / 3. *City* / 4. *Church* } Reformation.

1. Neglect of *Personal* Reformation in { *Heart*, / *Life*. }

1. Who in *London* have seriously and very diligently endeavoured the Reformation of their *hearts*? when

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so unclean and polluted, who have laboured to get them washed? When such roots of bitterness have been springing forth, and such weeds of Lust have been growing there, who hath endeavoured to pluck them up? outward neatness there hath been in *London*, washing and rincing, rubbing and scowring; but O the inward sluttishness! they who have had clean houses, and clean garments, and clean faces and hands, have had foul hearts: Who have taken care every day to rince and scowre their inside? to bring their hearts to the Fountain set open for sin and uncleanness, and to cleanse themselves from all filthiness of flesh and spirit, that they might arrive every day unto greater perfection in holiness? they who have been careful to dress their bodies every day, have been very careless in dressing their hearts, neglecting to put on the white Robes of Christs Righteousness, which alone can cover their spiritual nakedness and deformity; and to get the Jewels of Grace, which alone can adorn the soul, and render it amiable in the sight of God.

Heart-work is *hard-work*; and it is so hard, that most have let it alone; they have been discouraged with the difficulty; the opposition of Satan and Lust to this work, hath been so strong, that they have been quickly overpowered upon their first attempts and endeavours after a change and rectifying of the disorders which they have perceived.

Heart-work, is *secret-work*: Many have employed themselves in the more open work of Religion, few have taken pains with their hearts in secret; many take heed to their tongues what they speak, and before whom; to their hands, what they do; to their feet, whether they go; but few take heed to their hearts; Murder, Adultery, Theft, and the like sins have been committed in the heart by many, who

would have been afraid and ashamed of the outward acts.

O the unwatchfulness there hath been in *London* over the heart! Citizens have watched their Gates, and watched their Streets, and watched their Houses; but how few have watched their hearts, what cometh in, and what goeth forth? how few have set a watch before the door of their lips, and ears, and other senses, which are the inlets of sin; and upon their hearts, from whence are the issues of sin? how few have kept their hearts with all diligence? how few have laboured to govern their thoughts, to rule their passions, to subjugate their wills to Christ; and to deliver up all their affections to his dispose and obedience? Heart-Reformation hath been much neglected.

2. Who in *London* have endeavoured *Life Reformation* as they should? how few have there been effectually perswaded to put away the evil of their doings, from before the eyes of the Lord, to cease from evil, and have learned to do well? How few have broken off their sins by repentance, and throughly amended their wayes, measuring out their actions by the Rule of the Word? How few have got the Law of God written in their hearts, and the transcript thereof in their lives, exemplifying the precepts thereof in their conversations? How few in *London* have been like so many *Epistles* of Christ, in whom the will and grace of their Master might be read? Who have trodden in Christs steps, walking as he walked, and followed him in the way of obedience and self-denial? Who have shined like so many lights in dark places and times, adorning their profession, and living as becometh the Gospel?

Great irregularities there have been in the lives of most Londoners, little Gospel-reformation, little making Religion the business; little holy exact living,

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If a ſtranger had looked into our City, and obſerved the lives of the moſt, and not known them to have had the name of Chriſtians, would not we have judged them to be Heathens, yea many of them in their dealing to be worſe than Turks and Infidels? Thus Perſonal Reformation hath been neglected.

2. A great neglect there hath been of *Family-Reformation* in *London*: How few have with *Joſhuah* reſolved, and accordingly endeavoured, that they and their Houſes ſhould ſerve the Lord? how few have ſet up Religious Worſhip in their Families? Have not many hundred Houſes in the City been without Family-prayer in them from one end of the week to the other? and is it ſtrange that the Lord hath burned down thoſe Houſes wherein the Inhabitants would not vouchſafe to worſhip him? And where there hath been ſome prayer in many Families, it was but once a day, and that ſo late at night, and when the body hath been ſo tired and ſleepy, and the ſoul ſo dull and unfit for Gods ſervice, that the prayers have been no prayers, or loſt prayers, ſuch which inſtead of pleaſing him, have provoked him to anger? How few did labour to inſtruct their Families, Catechiſe their Children and Servants, to bring them up in the nurture and admonition of the Lord? Hath not God threatned to pour out his wrath upon irreligious Families? *Jer.* 10. 25.

3. Neglect of *City-Reformation*; Have not the Magiſtrates of *London* been faulty here? let them ask their own Conſciences, whether to the uttermoſt of their power, according to the truſt and opportunity the Lord hath put into their hands, they have endeavoured the Reformation of the City? Whether as Gods under-Officers they have improved their intereſt for the promotion of Religion in the zealous exerciſe of it? yea, whether they have put the Laws made in

execution against Sabbath-breakers, swearers, drunkards, endeavouring to find out and punish such offenders?

4. Neglect of *Church-Reformation*: And is there no blame to be laid upon Church-Officers? Hath there been that zeal for, and faithful execution of Church-discipline, according to the Rules of the Word? Hath not the Lord Jesus Christ been affronted in his Kingly Office by some who have imposed Precepts of their own upon mens Consciences, instead of vigorously endeavouring the execution of his, and taken the power of the Keys out of the hands of those unto whom the Lord hath entrusted it, hereby rendring the execution of Discipline impossible, according to the Laws of Christ? Have not the tender and most conscientious, lain under the censures of some, rather than the openly profane, and scandalously wicked.

Neglect of *Reformation* am I speaking of? Nay, Have not many who call themselves *Ministers*, endeavoured rather the overthrow than the promotion of it? Have they not had girds in the Pulpits at holiness and zealous Profession, which they have seconded by a conversation of dissoluteness, malicious opposition and persecution of those especially who have been the most religious? Sad neglects there have been of Reformation in *London*, and that when *London* lay under such obligations to reform; as Christians they were obliged by Baptismal and renewed vows, as Protestants of the Reformed Religion, they were obliged to endeavour a Reformation; by Mercies they were obliged; and have they been under no other obligations? and hath not the neglect of Reformation, notwithstanding all Obligations, rendred them guilty of this ingenuity, infidelity, yea, of perjury it self? I verily believe this is the great sin God is scourge-

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ing *London* for; God is contending for a Reformation, and if they do not endeavour it more vigorously, the sooner, I fear he will bring desolation upon them.

7. *A seventh sin of* London, *is fearful Apostacy, and a spirit of compliance with the sins of the times.* How many in *London* who formerly were great Professors, have discovered themselves to be rotten Hypocrites? who casting off the sheeps cloathing, and laying aside all Profession, have given themselves up to dissoluteness and licentious living? formerly they have seemed true Penitents, and to *be washed from their iniquities*; but they *have returned with the dog to the vomit, and with the sow that is washed, to the wallowing in the mire*, 2 *Pet.* 2. *ult.* Formerly they have been *swept* a little within, and *garnisht* outwardly with a fair profession; *but the unclean spirit hath returned*, and without any great difficulty *hath entred with seven worse spirits, and defiled them more than before, and made their last state worse than their first*, *Matth.* 12. 43, 44, 45. I speak not so much of those who worship God in this Mode, or that Mode, and of alterations herein; but of those who sometimes professed Religion, and now do not worship God in any Mode at all, but wholly addict themselves to their lusts, and are ashamed to be called, or thought to be *religious*.

They would not now look like a Saint, or speak like a Saint, much less live like a Saint. Thus have many in our dayes cast off all fear of God, and devoted themselves, with the Hell-hounds of the times, to the service of the Devil; resolving to do what in them lyes, to promote the interest of his Kingdom. And if some are a little more aukward in his service, and not altogether so like him, and such apt Scholars presently, as others whose Education hath been in his School from their childhood, yet they learn very fast,

and wonderful is their proficiency in a short time; and in regard of Apostacy, they come nearer the Image of the Devil than those that have been alwayes tutor'd by him.

Now for any in *London* to forsake God, that they might serve the Devil, to draw off from the wayes of Holiness, that they might walk in the wayes of wickedness, doth cast a great slur upon God and his wayes; They do in effect say, That the Devil is a better Master than God; and that the way of sin that leadeth to Hell is more eligible than the way of Holiness, which alone can bring to Heaven. The Lord threatneth, *that his soul shall have no pleasure in such Apostates*, *Heb.* 10. 38. It is a *Meiosis*, and we are to understand, that the Lord is highly displeased with such persons.

See how God pleads with Apostatizing *Israel*, *Jer.* 2. 9, 10. &c. *Wherefore I will yet plead with you, saith the Lord: Pass ye over to the Isles of Chittim, and see, and send unto Kedar, and diligently consider if there be any such thing: Hath any Nation changed their gods, which yet are no gods? But my people have changed their glory for that which doth not profit! Be astonished O ye Heavens at this, and be ye horribly afraid, be ye very desolate, saith the Lord; for my people have committed two great evils, they have forsaken me the fountain of living Waters, and have hewn out unto themselves broken Cisterns that can hold no water*: And hence follows, *vers.* 15. *The young Lions roared and yelled upon him, and laid his Land waste, his Cities are burnt, without Inhabitant*; And *verse* 17. *Thou hast procured these things unto thy self, because thou hast forsaken the Lord thy God*: And *verse* 19. *Thy own wickedness shall correct thee, and thy backslidings shall reprove thee; Know therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.*

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And may not God thus plead with the Apostates of *London*, and punish them as he did his people of *Israel*?

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8. *The eighth sin of* London *is deafning the Ear against all Gods Calls.* The Lord hath called upon *London* by his Ministers, but they have been like the deaf *Adder* which will not hearken to the Voice of the Charmer; they have stopped the ears, and turned away their shoulder, and made their heart like an Adamant stone. God hath called by his Mercies; but this Voice hath been too low, and they have slept the more securely in sin. God after other means hath called by afflictions, first lighter, then heavier; and yet how many in *London* have, and still do walk contrary unto God, and will not return to him that hath smitten them? They have been incorrigible under all Gods correcting Rods. When God spake by the Plague, they were a little awakened, but quickly dropt asleep again; when the Plague was a little over, they return to their Trades again, to their sins again, but they do not return unto the Lord. And when the Judgment of the Plague was so much lost and ineffectual for their good, this no doubt hath provoked God so quickly and unexpectedly to turn his hand upon them, and bring the judgment of the fire; and if they will still walk contrary to God, they must expect that God will walk contrary to them, until he have consumed them.

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9. *A ninth sin of* London *is Profaneness, and a loose and frothy spirit, especially in the Youth and springing generation.* I do not tax all; for I am confident there is a serious and a godly Youth growing up. But O that there were not reason to say, that the generality of

Youth

Youth is prophane and wicked, as well as those who are grown more mature in wickedness! And this prophaneſs hath ſhewed it ſelf,

In { 1 *Prophane uſing Gods Name.*
2 *Prophane breaking of Gods Day.*
3 *Prophane ſcoffing at Gods People.*

1. *In prophane uſing of Gods Name.* How groſly hath the third Commandment been broken in the City? How hath the great and dreadful Name of the Lord God, which ſhould make men to tremble in the mention of it, and command their ſpirits into aw and reverence, been vainly taken by many, and uſed to fill up the ſentence of their ordinary diſcourſe? And not only ſo, but how hath the Name of God been toſſed in the black mouths of the children of darkneſs, and even torn in pieces by their hideous Oaths and Execrations? What an helliſh noiſe hath the ſound of full-mouth'd oaths, made ſometimes in the ſtreets, enough to make the hair ſtand on end, of one who hath a ſenſe of the greatneſs of that Majeſty upon his ſpirit, which hereby is ſo audaciouſly affronted? Oh the ſwearing that hath been uſed by *Lanoners* in buying and ſelling! Many Parents have been ſo addicted to this ſin in their Families, that their little children have no ſooner learned to ſpeak, but they have alſo learned of them to ſwear by the Name of God, which hath been all the teaching of God that they have given them; a deviliſh teaching indeed; which hereafter they will curſe and ban them for in Hell.

But if you ſhould have laid your ears unto the Tayerns, and Ale-houſes, and Whore-houſes, and other Devil-houſes once ſtanding in *London*, and hearkned to the ſpeeches of many of the devils Imps, in their drinking and gaming, and other lewd practiſes, eſpecially when a little croſs'd and vexed; Oh what Language

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of hell might have been heard! How have those cursed Villains, in the heat of their wine and anger, shot vollies of oaths in the face of the God of Heaven and land whetting their tongues like a sharp sword, they have not feared to wound the Name of God, when they have received any injury from men. O what poyson of Asps hath there been under their lips? but a worse poyson of sin in their hearts, from the evil treasure and abundance of which, these oaths and blasphemies have proceeded.

But who can find words to set forth the evil of this sin, which hath not the temptation of pleasure, advantage or honour, as other sins have; and therefore is a great argument of a monstrous wicked heart? And who can express Gods displeasure for this sin, for which he makes sometimes a whole Land to mourn? And hath not this sin provoked the Lord to utter his angry voice in Plaguing and burning the City, that they might fear to abuse his Name any more?

2. *In profane breaking of Gods day.* Sabbath-breaking was an ordinary sin in *London*. I say not, it was so much broken in doing the ordinary works of the particular callings, but in that which was worse: How many did spend the Sabbath in eating to excess, and drinking till they were drunk, in sleeping, in walking into the fields, in sports and recreations? Many wholly neglected the worship of God on that day; and instead of that, did the Devil more service on the Lords day, than all the daies of the week besides.

The many weeks of Sabbaths which *London* had in the time of the Plague, methinks did reprove *London* for their prophaning of the weekly Sabbath: And the great fire, (I will not call it Bon-fire because so destructive to *London*) which was begun in the City on the Lords day, did reprove *London* for those lesser fires, (I will not call them Bon-fires because so offensive to God) which not long before were kindled in

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the ſtreets on that Day which called for other kind of work. Not to ſpeak any thing, whether there were any juſt occaſion for thoſe fires and ringing of Bells, (moſt of which were melted before they were rung ſo generally again) and ſuch a ſhew of mirth and rejoycing at that time.

The Citizens carrying forth their goods, and lying in the fields, with grief and fear, might put them in mind how often they had walked out into thoſe fields on the Lords Day for their recreation; when they ſhould rather have been hearing the Word preached, or if that were over, repeating it in their own Families, giving and receiving inſtruction, or in their Cloſets at the Throne of Grace, or imployed in meditation. As God delights in thoſe that call *his Sabbaths a Delight*, and makes ſweet promiſes to them; ſo he is highly diſpleaſed with Sabbath-breakers, and hath denounced ſevere threatnings againſt them, *Jer.*17.27. *If you will not hearken to me to hallow the Sabbath Day; I will kindle a fire in the gates of* Jeruſalem *which ſhall devour the Palaces thereof, and ſhall not be quenched.*

3. *In profane ſcoffing at Gods People.* The name of a Saint, and godly man, hath been ridiculous to many profane ſpirits in *London*, and uſed by them in a way of reproach. How have Gods people, eſpecially the more ſtrict and zealous, been made the Drunkards ſong, and laughed at in the ſtreets? Horrid impiety! as if it were matter of more ſhame to be like the holy God, than to be like the foul Devil! and to be imployed in the work of Angels, than to drudg in Satans chains!

No wonder if God is angry with ſuch a place where ſuch Vipers have had their abode; Profaneneſs is a great ſin that hath brought ruine upon us.

10. *A*

10. *A tenth sin of* London *is Pride.* This sin being so odious to God: so destructive where it abounds: and so universal in *London*; I shall speak of it the more largely, both in regard of the inward workings, and the outward expressions of it: which when opened, I believe there are none that will be able to say they are wholly free from it.

1. *In regard of the inward workings of Pride.* Oh how hath the poison of this sin envenomed the spirits of the most in a very high degree? How many self-admirers have there been in *London*, who have been puft up with an overweening conceit of their own excellencies? what high, touring, swelling thoughts have they had of themselves? What secret self-pleasing, and lifting up themselves in their own esteem? Some esteeming themselves for that which is matter of shame; admiring themselves for their own wit and parts, when they have lain fallow and not been employed for God, or when they have been employed to his dishonour: when they have been wise, but it hath been to do evil; when they have been men of understanding, but it hath been to practise iniquity; when they have had cunning craftiness, but it hath been to deceive, to defraud and overreach, or to plot and contrive others mischief; when they have had a ripe wit, quick understanding, rich fancy, fluency of speech; but the employment hath been about toyes and trifles, or that which is worse, when the vent hath been in foolish, empty complements and courtship, jesting with Scripture, scoffing at the religious, or in dirty and obscene discourses.

Others have admired themselves, for that which really they never had, but only in their own imagination. Some for their parts and learning; thinking them-

themselves great Scholars when none have thought so but themselves: others for their grace and godliness; when their silver hath been drosse; and their grace either counterfeit in whole, or so mixed with unperceived corruption, that upon examination they might find themselves very poor, in that which they thought themselves so much enriched with; and if they looked to the root and principle of their actions, they might find great flaws, and deficiency in those things which they had the highest conceit of.

How many in *London* have had very honourable esteem of themselves; preferring themselves above others, yea above the whole World? Few have measured themselves by the rule, but measured themselves by their own fancies, or by other Mens esteem. How many have thought themselves to be something, when they have been nothing, and rejoyced in their actions as excellent, and admirable, not from their own proof and tryal of them by the Word, but from others acceptation and commendations, and by comparing them with the actions of other Men, whom they have conceited themselves to exceed? O how have some lifted up themselves above others, looking upon themselves as far more worthy without any real ground? their eye hath been upon their own good things, overlooking the secret evil, because it cannot be seen by Men: and their eye hath been upon others evil things, overlooking the good which hath been out of ready view: their eye hath been upon their own best things, and upon others worst things, aggravating their faults, and extenuating their own. Thus they have in their thoughts brought others down through uncharitableness, and lifted up themselves upon the ruines, which their uncharitableness hath made in others worth: and when they have had greater esteem because of their greater shew, this opinion of themselves hath been confirmed;

confirmed; whereas in truth, others who made less shew, and had less esteem, have had more sincerity, and secret hidden excellency.

I might further trace the inward workings of pride in the self-love which it hath effected; What a marvellous affection have proud persons had towards themselves, notwithstanding their ugliness, and spiritual deformity, the rottenness and corruption within them, and many lusts of their hearts? all which pride hath covered and a thousand faults in themselves, as charity doth cover a thousand faults in others. Pride hath put a fair gloss and Varnish upon all, and represented Men to themselves as very lovely and amiable. Pride also hath chosen for such, their friends, who have been loved, not according to the worth which those persons have had, but according to the estimation those persons have had of their worth, which if those have fallen in estimation, these have fallen in affection.

I might shew the workings of Pride, in the hatred, anger, spight, revenge which it hath effected, when it hath met with disesteem or slighting; the grief at the substraction of its fuel, and provision; the sollicitous thoughts and cares concerning, and eager progging, and pursuit after others commendations; the storm of commotion and disturbance which this wind hath raised, when the tide of Applause hath run another way: the complacency and delight it hath yielded in drinking out of a full stream of others esteem, in chewing the Cud, and revolving in the mind the praise of men. But so much concerning the inward workings Pride.

3. *Concerning the outward expressions of Pride*, and that,

1. In the *Speech*: *London* hath been grosly guilty in Boasting.

Boasting and Vain Glory. What company could you come into almost, but you should find many boasting spirits? some *foaming* out the shame of their own praise, in high expressions, and direct self commendations, (without any regard to Gods glory, self vindication, example, or excitement; in which cases, modestly and sparingly to do it, may be lawful and a duty) but they have done it onely to be well thought on, and admired: Others *drivling* out their own praises more slily and indirectly; but a Christian of eyes and brains, might easily perceive that the drift and scope of the discourse hath been self, and a tacit begging of a good opinion. As if one should say, *Pray friends, think a little better of me; pray have me higher in your esteem, for to say the truth, by this I give you to understand that I am a very worthy person.* Many we shall find very forward to *declare their own goodness, but few faithful* in speaking forth the praises of God; yea many there have been who have discommended themselves, not that they might fall, but rise in esteem. Thus some rotten-hearted Hypocrites as full of Pride as they can hold, and some sincere in the main, yet too much like them, have spoken so meanly of themselves and so much against themselves, as none other would do; and what hath been the design? even that they might be accounted humble: and therefore they have taken care in their self-commendations, to speak of nothing but common infirmities, concealing their more gross faults; and those common infirmities in a mourning and complaining way, as if they were very sensible of them, as if affected, afflicted, and burthened with them (as the humble, sincere Christian is indeed) that they might be esteemed for sensibility of small faults; and then they have taken care to do it, not to those that are more rigid, severe and quick-sighted Christians; that would quickly have smelt out

their

their pride; but unto those, which they have looked on as the most tender, charitable Persons, who are ready hereby to advance them higher in esteem; or weaker Christians, who are ready to confess more evil of themselves. And when they have thus spoken against themselves, they have not really thought so, but the contrary; but they have spoken so, that they might be contradicted, and commended to their faces; if they thought they should have fallen in esteem by such words, they would have held their peace, but because they supposed discommendation might most effectually promote them, and draw out a good word, therefore they have used it. Proud Hypocrites speak ill of themselves that they may be accounted humble; they cannot endure to be humble, they care not for the grace, yea they hate it, yet they would be thought to have it, because it doth promote esteem: they love the reward of humility, but they care not for humility it self; they love humility in others, because such persons will stoop to them; but they love not humility in themselves, for they will stoop to none.

This some also out of a secret design of pride have discommended others behind their backs, that they might be thought to exceed them, whom they could correct, and find fault withall; they have laboured to bring down others, that they might set up themselves. And the same design of pride they have had in commending others to their faces, and exalting them in words above themselves, not from a real esteem which they have had of them above themselves, but only that they might draw forth a commendation from them: Such expressions of pride have been to be found in Professors, and have been more latent.

2. Pride in cloaths hath been more gross and open and general in the City. We read of the pride of the Daughter of *Jerusalem*, Isa. 3. 16, &c. This was

haughty, and walked with stretched forth necks, and wanton eyes, walking and wincing as they went, and making a tinkling with their feet; and what was it they were proud of, See from v. 18. to v. 25. *Their ornaments, their Cauls, their Tires, their Chains, their Bracelets, their Mufflers, their Tablets, their Head-bands, their Rings, their Jewels, their changeable Suits of Apparel*, and the like. And hath there not been this pride in *London*? Were not the Daughters of *London* like the Daughters of *Zion* for pride, and haughtiness? Was there any place in *England* that could shew such pride of Apparel as *London* could shew, which the Female sex were not only guilty of? Was there any fashions though never so antick and apish, which *London* did not presently imitate? Who can count the cost which hath been lavished out in Cloathing, and rich Apparel; some pinching their Bellies and Families to lay it out on this Lust.

This Pride of Apparel is very shameful and absurd, Cloaths being the Badge of Apostasie, which were not made use of till after the fall, therefore the word בגד which signifies Cloathing, comes from בגד He *prevaricated*; and it is as if a Thief should be proud of his Shackles, or any Malefactour of his mark of disgrace: At least the gaudy attire of many persons hath signified the emptiness and frothy mind within; and that they have had nothing to set them forth, but their Cloaths.

I might also add the *pride*, which the daughters of *London* have had of their beauty, though it be but skin-deep, and the body but a skin-full of dirt, and the choicest beauty without discretion, like a Jewel hanged at the ear or nose of a Swine: And the Lord knows what monstrous, and defiled, and deformed insides, the most of those have had, who have been so fair and adorned outwardly. Many in *London* have been proud of their fine cloaths, and fair faces; and others of their

fair

fair Shops, and stately houses; Pride has hung about the neck like a chain, and covered them like a Garment, instead of the clothing and Ornament of Humility, which before God is of so great price.

Now God is highly offended with the sin of Pride, *God resisteth the proud*, 1 Pet. 5. 5. ὑπεναντίος ἀντιτάσσεται he doth as it were set himself in battle array against them. *Pride goes before destruction, and an haughty spirit before a fall*, Prov. 16. 18. Pride was one of *Sodoms* sins, which City was burnt with Fire from Heaven, *Ezek.* 16. 49. The Scriptures speak of three Cities that were burnt for this sin of pride among other sins, namely *Sodom*, *Jerusalem*, and *Babylon*: And may not *London* come in for a fourth? The botches, and blains, and loathsom sores in the bodies of many, when the Plague was in *London*; and the burning of so much jewel of Pride, by the Fire, methinks were a very loud reproof and rebuke of *London* for this sin.

11. *An eleventh sin of* London, *fulness of Bread, or intemperance in eating*: this was another of the sins of *Sodom*. God did feed *London* with the finest of the Wheat, and gave plenty of Corn, and Flesh, and other Provisions; but how have they abused plenty by their Intemperance and Luxury? O the excessive Feasting in Halls, and private Houses of them, whose estates have been more plentiful! What indulging hath there been to the Appetite, as if self-denyal in regard of the Appetite were no duty, or an enemy, and with the poor to be shut out of doors? What curiosity of Palat, and daintiness have many in *London* had, so that Air, Earth, Sea, must be ransackt to please them, and all would not do; what loathing have they had of ordinary food? Many good creatures of God must be cut and mangled, and spoiled, to make them new dishes; which however pleasing have but spoiled their stomachs, and bred diseases in their bodies. Some have not eaten much

but they have been so choice, that scarce any food hath pleased them; and that not through sickness of body, but wantonness of mind: Others have been pleased with their food, and over-pleased, and all their pleasure hath been therein; All *whose God*, as the Apostle speaks, *Phil.* 3. *hath been their belly*. Such like the rich man, *Luke* 16. 19. *have fared sumptuously and deliciously every day*; O the excessive cost that some have bestowed upon their Tables daily! O the excessive quantity of Meat that some have devoured! O the excessive time that hath been wasted in pampering the flesh! What rioting and banquetting hath there been daily in *London*, many feeding themselves without fear, as if gluttony were not any sin at all? How many have been like fed Horses in the City, or like fatted Oxen, who, as the Apostle *James* speaks, *have lived in pleasure, and been wanton, and nourished themselves as in a day of slaughter*, Jam. 5. 5. And as *Hos.* 13. 6. *According to their pasture, so were they filled; they were filled, and their heart was exalted, therefore have they forgotten Me.*

This kind of intemperance hath so strangely bruitified many, that they have been even degenerated into Beasts, only that they have been more unuseful; for hereby they have unfitted themselves for all kind of service, as if they were born only to eat: but withall, they have prepared themselves for those ruining and slaughtering Judgments which have come upon the City.

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12. *A twelfth sin of* London *is idleness*, A consequent of the former; only that Idleness hath been more general: this was also a sin of *Sodom*; I will not say but many Citizens of *London* were diligent in their Calling, but how many idle Vagrant persons were there in the City? What Idleness in many of the Youth, if

not

not held in the more strictly, and some breaking forth, and lavishing away from time, which was not at their own dispose, whatever strictnesse was used? Moreover, what an ill example for idlenesse, did many Governours themselves give to their Children and Servants? When Masters were idle abroad, no wonder that Servants were idle at home; when Mistresses were idle in their Chambers, no wonder if the Kitching did imitate.

Though eating, and drinking, and cloathing were necessary, and called for some time; yet the excess of time spent about these things, if not worse, was no better than idle time. Many especially of the Females in the City have spent so much time in the Morning in their beds, if not in sleeping, at least in idle foolish Fancies, and so much time after in neat and curious dressing their Bodies, that they have had no time before Dinner for Prayer or Reading, no time to dress their Souls; and the Afternoon being far spent in eating and drinking, and the rest of the time hath run away either in Visitings or Entertainments, wherein (if not worse) vain, idle, unprofitable things have been the chief, if not the only subject of their discourse: and by that time they have again refreshed them with food at night, they have been to sleepy and unfit for Prayer, and the Service of God. And thus many careless Women in the City have lived in ease and idleness from one end of the Week, and one end of the Year unto another. But methinks the Lord hath by his terrible things in *London*, spoken unto them much in the same Language as he did, *Isa.* 32. 9, 10, 11. *Rise up ye Women that are at ease, hear my voyce ye careless Daughters, give ear to my speech, many dayes and years shall ye be troubled ye careless Women: tremble ye women that are at ease, be troubled ye careless ones, strip ye, make ye bare, and gird sackcloth upon your loines.*

But I would not charge this sin of idleness only up-

on the female Sex; many men have been more shamefully guilty, especially those who have mis-spent so much time in gaming, (not to speak of excess in eating and drinking, and other Time-consuming sins, which are reproved in their proper place) O the time that many have spent in gaming! Some recreations wherein the body is exercised, may be lawful and necessary at some time; so they do not steal away too much of their time and affections; but for men to sit at games as hard as Scholars at their books, what rational Plea can be used for such wicked idleness? Thus silver and gold, and great estates have been consumed; and O the golden hours, the dayes and nights, and precious time; that have been lost in gaming! Thus some have run out of all, and removed into the Country to hide their shame, after their high port in the City; some have gone into the High-wayes, not to beg, but to do that which is far worse, which in some hath had a dreadful conclusion. And not only this kind of Idleness hath brought poverty, but also that heedless, slothful spirit, which many of the City have had in their Callings; which hath made them blemishes to the City, and hath been an helper on of our ruine.

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13. *A thirteenth sin of* London *is unmercifulness, another of Sodom's sins, Ezek.* 16. 49. *She strengthned not the hands of the poor and needy.* I shall not blame the whole for this sin, for the Charity of *London* hath sounded throughout the Land, and throughout the World. But yet have not many of the great men of the City been guilty of unmercifulness, who though more able, yet have been less forward to contribute to the relief of such as have been in distress? It hath been the comfort of some who have lost much by the fire, that they had saved what before they had given to the poor, by putting it out of the reach of moth, or rust, or thieves,

or

or flames of fire. But oh what Marble-bowels have some had towards the poor! so that they could (whatever abundance they had by them beyond what themselves did make use of) as freely part with so many drops of their blood, as pieces of money, though to help some of the needy and distressed members of Jesus Christ: not considering that the Lord Jesus is the Heir of all things, and whatever estate they had, they were but his stewards; and that relief of the needy is a debt, which though man cannot require it of them, yet God can: and it is unequal, if for want of payment of Gods debts (which they owed out of their estates, by Vertue of Gods command, to the poor) if the Lord hath dispossest them of his Houses, and burnt them with fire, and taken away part of the estates which he gave them because they have employed them no more for his glory.

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14. *A fourteenth sin of* London *is uncleanness*, another sin of *Sodom*; their sin indeed was unnatural uncleanness. I would hope that this sin hath been little known and practised in the City. But Fornication and Adultery have been too common. Indeed there hath not been that boldness and impudency in this sin as elsewhere; there hath not been that Whores-forehead so generally in *London*, and declaring the iniquity like *Sodom*: but let the consciences of many Londoners speak, whether they have not been secretly guilty of this sin? Would it not be a shame to tell of the chambering and wantonness and privy lewdness which hath been committed in *London*? Suppose that in all the remaining Churches the sin of uncleanness should be reproved; and all, both men and women that have been actually guilty of it, should be forced by an inward sting of conscience (as sometimes those were upon the words of our Saviour that accused the woman taken in Adul-

tery) immediately to go forth out of the place: but what a stir would there be in some Churches? what an emptying of some Pews? what a clearing of some Isles? and how few would there be remaining in some places?

Suppose a visible mark were put by God upon the fore-heads of all the Adulterers in the City of *London*, as God put a mark upon *Cain* after he had been guilty of murther; would not many who walk now very demurely, and with much seeming innocency, walk with blushes in their cheeks? would not many keep house and hide their face, and not stir abroad except in the night? or if in the day, would they not shuffle thorow the streets, and hate the fashion of little Hats, and the Court-mode of wearing them behind their head; and rather get such whose brims are of a larger size, which might the more conveniently cover their brows? And would not many unsuspected and seemingly modest women also, stain their Cheeks with a Vermilion dye upon their Husbands or Friends search into their countenance? would not many of them walk with thick Hoods, and wear continually deep Fore-head-cloaths, as if they were troubled with a perpetual Head-ake, that they might hide their shame from the view of man?

This sin is so nasty and filthy, that whatever swinish pleasure is found in the commission of it, usually those that are guilty (unless the brow be brass) are ashamed that it should be known: the holy and jealous eye of God hath seen them in their filthiness; their secret sins are set in the light of his countenance, which above all should make them ashamed; *Whoremongers and Adulterers God will judge*, Heb. 13. 4. which above all should make them afraid.

I have heard of *Smithfield* haunts, and *Moorfield* walks, whither there hath been too great a resort from the City under the shadow of the wings of the night, about

these

these deeds of darkneſs; the words and ſigns which ſuch lewd perſons have uſed to ſignifie their minds one to another I am unacquainted withall: the many Whore-houſes, under the name of Ale-houſes about *London*, by report, have had too many Cuſtomers: and if the Conſtables had been as zealous at other times, as they were when the ſtrict Preſs was in the City to diſturb thoſe Conventicles, they might poſſibly have found more of that Coat, and Tribe, who ſhould have given better example.

If there have not been publick Stews in *London* as in other Cities in the World; yet have ſome made their own Houſes little better, ſome men bringing in their Whores in little better than publick view? and of the other ſex ſome by the open wear of naked breaſts, and their light attire and carriage, have enticed the eye and courtſhip, and after, baſely proſtituted their bodies to the luſts of filthy Ruffians. O the boyling, burning luſts that have been in *London*! O the wanton eyes and looks! the ſpeculative uncleanneſs, and ſecret ſelf-pollutions! the obſcene and filthy ſpeeches! the toying and luſtful dalliances! and the groſs actual uncleanneſs which God hath been witneſs to every day in *London*! This ſin of uncleanneſs doth debaſe the ſpirit, made at firſt after Gods own Image; defiles both ſoul and body, which ſhould be the Temple of the Holy-Ghoſt; and renders men unfit for communion with an holy God, who is of ſuch pure eyes that He cannot approve of the leaſt iniquity; much leſs of this, which is ſo groſs; and not only ſo, but doth exceedingly provoke him unto anger and jealouſie.

This may be one ſin that hath brought down ſuch fearful Judgments upon the City; we read of twenty and four thouſand men that fell in one day by the Plague, for the ſin of Fornication, *Numb.* 25. 9. And have not many thouſand Inhabitants and habitations of

London

London fallen for this sin? It is said of the *Israelites*, *Hos.* 7. 6. *They have made ready their heart like an Oven, while they lye in wait, their Baker sleepeth all night; in the morning it burneth as a flaming fire.* Have not the hearts of many in *London* been like an Oven for lust, and themselves like Bakers putting fewel into it, and stirring it up; and if whilest they have lain in wait, and have not had present opportunity for satisfaction of their lusts, they have seemed to be asleep; yet no sooner hath the Morning light of a fit occation offered it self to their adulterous eyes, but their adulterous hearts have burned within them, and broken forth into a flaming fire, in the actual commission of the sin.

And hath this been the practice only of the Court, and of *Westminster* side? Hath not the cursed Leaven of this common sin of the times, spread it self also in the City? Therefore the Lord also hath made ready his wrath as in an hot Oven; and though like a Baker he hath seemed to sleep while he lay in wait, and delayed to execute his judgments; yet in the Morning of his great provocation by this and other sins, his anger hath broke forth like a flaming fire, from whence that fire hath been kindled which hath burnt the greatest part of *London* down to the ground, *Jer.* 5. 8, 9. When the *Israelites* were like *fed horses in the morning, every one neighing after his neighbours Wife*; the Lord speaks to them in his wrath, *Shall not I visit for these things? Shall not my soul be avenged on such a Nation as this?*

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15. *A fifteenth sin of* London *is drunkennesse*; This sin hath been more visible and apparent; I believe that scarcely any Nation under Heaven hath proportionably more Taverns and Ale-houses than *England*, and no place in *England* so many as *London*, and its adjacent parts: and of all the many thousands of these Houses, I believe there hath been scarce any but could give many

instances

instances of this sin, Besides the many private Houses where this sin hath been practised. How have men *risen early in the morning, to follow strong drink, and continued unto night, till wine inflamed them*, Isa. 5. 11. *Come (say they, and I will fetch wine, and we will fill our selves with strong drink; and to morrow shall be as this day, and much more abundant*, Isa. 56. 12. The corners and beds full of Vomit, the reelings about the streets, *the contentions* and wranglings, *the wounds without cause, the redness of the eyes*, and such like, have been too evident a demonstration of mens *tarrying too long at the Wine*, and distempering themselves with excessive drinking, *Prov.* 23. 29, 30. To be overtaken with Drunkenness is a great sin, which makes men more brutish than their very Horses, who will not exceed their measure in drinking, except they be forced to it by barnacles: and if none in the City had yielded to receive the drench of a Cup beyond the measure without barnacles upon their noses, I suppose, that with their Horses they would have been more sober: and hereby prevented many distempers of body, and worse distempers of mind, and which is worst of all, much dishonour of of God, as well as of themselves, which excess in this kind hath been the cause of: But for men to follow after this sin, and make it their Trade and common practice, to delight in it, and seek for their God and chief happiness in a Cup of Wine or Ale, and to grow men of might in drinking; to exceed the bounds by many degrees without reeling, to entice others to it, yea to force them to drink healths (that ungodly practice) which could not in the least promote anothers health, but was likely to destroy their own, through the excess which such practises do introduce; to take pleasure in drinking down others under their feet, & after to glory in their shame and wickedness; this is a sin that doth so far exceed brutish, that it becomes deyilish, and

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doth highly provoke the Lord to pour forth his fury like water upon the places where such sins are committed.

And hath not *London* been guilty of this sin of drunkenness, with the aggravation of it? Have not some of *Londons* Magistrates been guilty, who should have punished this sin; and too many Ministers, who should have reproved it both by word and example of sobriety? And for such to be seen drunk and reeling in the streets, was very shameful, and a great provocation. Have not the late judgments in some sort pointed out this sin? the dizziness of head, and reeling of persons that have been smitten with the Plague; the flaming of the heart of the City; and reeling of the houses, and tumbling of them to the ground by the fire, methinks were a reproof of the dizziness and reeling about the streets and houses of such persons as had inflamed and distempered themselves with excessive drinking.

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16. *A sixteenth sin of* London *is perverting of Judgment.* This is a God-provoking sin: *when none calleth for justice, nor any pleadeth for truth; when men make to themselves crooked paths, and there is no judgment in their goings; yea when judgment is turned away backward, and justice standeth afar off, and truth is fallen in the streets, and equity cannot enter; when truth faileth, and he that departeth from evil maketh himself a prey, &c.* as the Prophet speaks, *Isa.* 59. When Magistrates are *lovers of gifts, and followers after rewards; when they judge not the fatherless, neither doth the cause of the Widow come unto them;* then the Lord cryeth *Ah! I will ease me of mine adversaries, and avenge me of mine enemies, Isa.* 1. 13, 24. I cannot charge *London* deeply with this sin; not having been my self present much in their Courts of Judicature; and I would hope

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that Justice hath taken place here, as much as in most Cities in the world: but when I read what the Lord saith concerning *Jerusalem*, Jer. 5. 1. *Run ye to and fro through the streets of* Jerusalem, *and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it:* and when withall I consider the dreadful judgments of God upon the City of *London*, whereby the glory of the Magistracy and government of the City is so much stained; I would submit it to Enquiry whether there hath not been a failer and perverting of judgment in the City? whether Bribes and Rewards have not blinded the eyes, and the edge of the Law hath not been turned against well-doers, instead of evil-doers? whether the Fatherless and the Widdow have not been sent weeping to their Heavenly Father to complain of injustice; It is not a time to cover faults, but to confess and leave them; least unavoidable ruine come upon us when it will be too late.

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17. *A seventeenth sin of* London *is Covetousness.* How universally hath this sin reigned in the City? so that it may almost be said of *London*, as it was of *Jerusalem*, Jer. 6. 13. *From the least of them even unto the greatest of them, every one is given to covetousness.* Those who have been free from Gluttony, Drunkenness, Adultery, and the like expensive sins, have on the other hand addicted themselves to the sin of Covetousness. I do not charge all, but oh how almost universal hath this sin among Tradesmen been? which hath evidenced it self both in their getting and keeping riches.

1. In *getting*: When eager desires after the world, and their obtaining an estate by their Trades? What studies and consultations, what wracking the brains, and tor-

torturing the wits, to find out the best way of thriving in the world? What earnest prosecutions have there been, and laborious endeavours, rising up early, and sitting up late, and wearying the body, and the mind all the day, eating the bread of carefulness, and mingling the drink with sollicitousness, crouding up the whole time with worldly business, so that their own health hath been disregarded, as well as the worship of God neglected in the families of these worldlings, and all to scrape a little worldly riches together, which some have got, notwithstanding all their endeavours: and if they have obtained, yet they have remained more poor in contentment than when they were more poor in their estates: for as their estates have encreased, so their desires have encreased, and been farther off from satisfaction; as they have enlarged their Shops and Trades, and wealth hath flowed in upon them; so they have enlarged their desires like Hell, and like the Grave, have never said, *It is enough*: when they have added bag to bag, and house to house, the more cares, and fears, and sometimes piercing sorrows have accompanied their gains; but far have they been from finding the contentment and comfort in their riches that they looked for.

2. This covetousness hath appeared in *keeping* what they have gotten: keeping I say, for covetous persons have had little heart to spend, though in necessary uses, what they have scraped together: they have had wealth, but the use of it they have not had; it hath been to them like a treasure in a Cheft of which they had lost the key; or like another mans money in their keeping, which they must not meddle withall. Whatever abundance they have had in the bag, and in the coffer, their families have been in want, the table hath been penurious, the back and belly have been pinched, they have lived at a meaner rate than those that have been of

a meaner degree. The poor might starve at their doors, no pity towards others in want and misery, and the least pity towards themselves: whilst they have saved for fear least afterwards they should want; they have all along wanted, whilst they have been saving; and it may be at last they have lost what they have been keeping, to the unexpressible grief, and it may be breaking of their hearts, which have been so set upon these things.

This sin of covetousness in some hath had deeper footing, in most hath had too much footing: and in all hath been very heinous and abominable before God. This sin is termed *Idolatry* in Scripture, and the covetous are stigmatized with the name of *Idolaters*, *Coloss.* 3. 5. *Ephes.* 5. 5. It is heart-*Idolatry* forbidden in the first Commandment. That thing we make a God to our selves, which we chiefly affect: if it be the World, then we make the World our God; which is inconsistent with the true love of God the Father the only true God, 1 *Joh.* 2. 15. *Love not the World, neither the things that are in the World: if any Man love the World, the love of the Father is not in him.* This sin of covetousness is hateful to God, and provokes his wrath, *Isa.* 57. 17. *For the iniquity of his covetousness was I wroth and smote him.* Hath not God smitten *London* with the Plague and Fire, among other iniquities, for the iniquity of Covetousness? When *London* was eagerly pursuing after the World, and all minding and seeking their own Interest, without any regard to the Interest of Gods glory and Kingdom, or care of their Soul-interest and Salvation, which their worldly business would not allow time for; did not the Lord send a Plague to put a stop to their Trade; and gave them time to seek him, and to make their peace with him in their retirements; which they could not, or rather would not find before? And when they returned with

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more eagerness to their Trades, after the Plague was a little over, that they might fetch up, if they could, what they had miss'd by that intermission; did not the Lord send a Fire to consume much of that which they had set their hearts upon, and in large legible Letters write *Vanity* upon this Idol, which so many had worshipped? Let *London* consider and lay to heart this sin of Covetousness.

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18. *The eighteenth sin of* London *is Extortion:* Thus Covetousness hath expressed it self more grosly in some. I shall not here discourse concerning Usury; but the extorting Use, which some have taken of those who have been in want; the taking Use upon Use, and *grinding the faces of the Poor* in their distress, no doubt is a great sin, and very offensive to God. How many Extortioners have there been in *London*, who have enriched themselves by impoverishing of others; *who panting after the dust of the Earth on the head of the Poor*, have lent Money to them, not for their help, but to catch them at an advantage, that so without mercy they might catch away all that they had, not leaving them so much as a Bed to lie on? Thus some have been like *Lyons* for Cruelty, and like *Evening Wolves* unto the poor, *tearing their flesh from their bones, and reserving their very bones to gnaw in the morning*, as the Prophet speaks, *Zeph.* 3. 3. This sin of Extortion was one of the abominations reckoned up by the Prophet *Ezekiel*, for which God was so highly offended with *Jerusalem*, Chap. 22. 12. *Thou hast taken Usury and increase, and hast greedily gained of thy Neighbour by Extortion; and hast forgotten me*; for this and other sins there mentioned, it is said, *v.* 3. *Therefore have I poured out my indignation upon them; I have consumed them with the Fire of my wrath.* Unto this sin of Extortion I may add several other ways, that

that many in the City have had of getting Estates, which some may dispute for the lawfulness of, and because so common and gainful, the sin is little heeded; but when the Lord hath been contending with the whole City, and hath inflicted a general stroke upon Tradesmen, yea one stroke upon another, and hath trodden their Trade under his feet, as seeming to be offended with something therein; methinks they should be awakened, and open their eyes, and impartially search, and labour to find out whatever it is that doth offend him, whatever seeming disadvantage may come to them thereby. And if they will not hearken, God can take away the remainder, as he hath done a great part, and so force them to a sense of their sin.

One sinful way of getting Estates, and I am perswaded displeasing to God, is *engrosing and monopolizing of Commodities*, which many in *London* have done, that having all the Commodities of that kind in their hands, they might make their own Market, and set their own price upon them; which if they sold as cheap as otherwise they would do, or as others do when they are shared into many hands (as possibly some may) I could not condemn the thing. But when by getting the whole into their hands, they hoyst and raise the price beyond the just value, which they necessitate people to give, and that only that they might enrich themselves. This I dare confidently affirm to be unlawful; and my reason is, because hereby they prefer a lesser good, before a greater; namely the enriching of themselves, and their Families, before the more publick good of making the Commodity more cheap to the Commonwealth. If they say, the injury which they who buy of it, will sustain, (they being so many) will be very small and inconsiderable; but the good they shall get hereby will be great, and they may be in a better capacity of doing good; I answer, that none ought to do the *least*

injury for the reaping of the *greatest advantage*: It being absolutely unlawful *to do evil, that good may come thereby, and the damnation of such will be just*, Rom. 3. 8. and consequently a greater injury will come to themselves, than to those whom they injure; yea, the Injury will be greater than the Good which they obtain. And as for their being in a capacity of doing more good; I believe that such persons, if they do spend such gains, are more forward to spend them on their lusts, than to lay them out in charitable use. I have not heard that the greatest Monopolizers in *London*, have been the most charitable persons.

If I were more acquainted with the mysteries of Trades in the City, I fear, I might find out more then one Mystery of Iniquity among them. If the Lord would put into the hearts of Magistrates and Citizens, to look into Trades, and to consider the equity that they bear, and take some course for rectifying abuses in them; it might be one way to obtain a more favourable aspect from Heaven; and the Lord might revive again the Trade of *London*, which now is dying and sinking to the ground.

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19. *A Nineteenth sin of* London *is Lying.* It is said of *Nineveh*, Nah. 3, 1. that it was *a City full of lyes.* O the Lies that have been in *London!* who can reckon them? Lies in the streets, *loud lyes*, which hath been cryed, false News which we daily hear. Lies in the Chambes, *secret lyes*, privy false Tales which are whispered in the ears. Lies in the Shop, *trading lies*, lies told in buying and selling. *Officious lies*, which some tell to do their Friends a kindness. *Mischievous lies*, which some tell to do another an injury. We read of some, *that bend their tongue like their bow for lies, that will not speak the truth, but teach their tongue to speak lies*, Jer. 9. 3, 5.

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How many Liars have there been in *London*? What age is free from this sin? The Children have learned to lie, as soon as they have learned to speak. What house hath been free? How have Tradesmen been guilty of lying, which some account a necessary adjunct to their Trade, without which they could not live? How many Servants have excused one another, and themselves, when they have committed faults, with their lies? But of all lies, mischievous lies have been the worst, which some have invented to do an injury to their Neighbour; such lies are more immediately begotten by the Devil, the Father of lies, and such liars are his most genuine Off-spring. But all lies in a sense are mischievous lies; they are mischievous to the party that tells them; even the officious liar cannot do so much kindness to his Friend by his lie, as he doth injury to himself: What! will a man stab himself, to do his Friend a courtesie? he that wounds his Conscience doth worse; he that gains in his Trade by his lye, loseth more then he gains: A bagg of Gold is not to be compared with inward Peace, and the favour of God (better then life) which by this sin is lost. Surely, the Lord, being a God of Truth, is much offended with this sin of Lying. *God delights*, saith *Solomon*, *in them that deal truly: but lying lips are an abomination to him*, Prov. 12. 22. Lying was one sin of *Israel*, for which *their land did mourn*, Hos. 14. 2, 3. And God threatneth to give *all lyars their part in that Lake which burneth with fire and brimstone*, Rev. 21. 8. Methinks that one place should make all liars to tremble. And is not this one sin which some Professors also in the City have been guilty of, to the shame of their Profession; for which the Lord hath sent the Fire to burn down the City, to awaken us to flye from this sin, as we would escape the future Fire of Hell?

20. *Another sin of* London *is couzening and defrauding.* This sin hath been the product of Covetousness, and the companion of Lying; and how ordinary hath it been among Tradesmen, which many have been so accustomed to, that it hath been as easie to perswade the *Aethiopian* to change his skin, as to perswade them to leave off their Couzening? This they have look'd upon as even essential to their Trade, at least as necessary to their gains; yea, some have pleaded a necessity thereof, to get a livelihood for themselves and Families. But there is no necessity of any sin: Duties are necessary, but sins are never necessary, and the gain which is gotten by sin, is like the gain of a Garment, which hath the Plague in it, which if it bring warmth for the present, quickly also may bring sickness and death; and if Couzening brings gain into the *purse*, it presently brings the Plague into the heart, and quickly will bring the pain and punishment of hell.

To defraud another in dealing, is but a more covert way of stealing, and it is as lawful to take a Purse upon the High-way, as to take a Shilling by fraud in the Shop; the difference lies only in the degree, the nature of the sin which is Theft, is the same in both. And the Lord, as he hath expresly forbidden this sin, so he hath threatned to avenge it, 1 *Thes.* 4. 6. *That no man go beyond or defraud his Brother* (not only in a greater thing but) *in any matter, because the Lord is the avenger of all such.* The several wayes which Tradesmen have had of defrauding, would be too large for me to speak of, neither am I so skilful as to understand. The falsifying of Weights and Measures is gross, a sin practised among the *Jews* of old, which God threatens to punish them for, *Hos.* 12. 7. *Ephraim is a Merchant, the ballances of deceit are in his hand.* And both their sin and Gods anger are set forth, *Mic.* 6. 10, 11, 12, 13. *Are there yet the treasures of wickedness in the houses of the wicked, and the*

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scant measure which is abominable? shall I count them pure with the wicked ballances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth: Therefore also will I make thee sick in smiting thee, in making thee desolate, because of thy sins. And was it not thus with *London*? Did they not falsifie Weights and Measures, and falsifie Commodities, and speak falsly concerning the price of them, and take unconscionable gains, and yet profess kind usage of their Customers, whom they did most exact upon? But if I could, I should not open the cunning ways which some have found out, of defrauding and over-reaching, lest any should learn, and be enticed to practise the sin by the very reproof of it, as I have heard some have done.

Now such persons, who have gotten their wealth by defrauding and over-reaching their brethren, bring themselves into such a snare of the Devil, that very few ever get out, but are dragg'd by him thereby into hell: because it is not bare grieving for this sin, which is necessary to the obtaining of a pardon; but restitution is necessary; they must refund, they must restore, either to the parties themselves, or to the poor, what they have gotten wrongfully, if they be able; if not, as much as they have, otherwise they cannot be saved. No salvation came to *Zacheus* till he was resolved upon restitution of what he had wrongfully gained, *Luke* 19. 8, 9. *God smites his hand at dishonest gain, Ezek.* 21, 13. and this is one sin which I believe God hath smitten *London* for.

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21. *The one and twentieth sin of* London *is Prodigality and profuse spending.* Some have spared too much through covetousness, others have spent too much through prodigality.

digality. Liberality is a great virtue; and bountiful charity an excellent grace, which *London* hath not been without; but prodigality is a great sin. Thus some have spent above their degree, lavishing out their Estates on their Tables, on their houses, on their cloaths; but the worst prodigality hath been, in that which men have lavished out in the satisfaction of their lusts, in drunkenness, gaming, whoring, and the like; and especially those, who have spent profusely that which hath been none of their own, but what they have taken up on credit of others, have been most grosly guilty of this sin.

And unto this sin of prodigality and profuseness, I may refer the sin of *excessive mirth and jollity*, which hath been in *London*. There is an harmless mirth, which is lawful; and there is a spiritual chearfulness, which is the duty of Christians; though in times of great sin, and affliction of Gods people, sackcloth and mourning doth become Christians; and some expressions of joy which are more carnal, should be much forborn: But I am speaking of the mirth of such, who have had the least ground for mirth of any, namely the wicked, unto whom no peace nor joy in that estate doth belong: for them to be so excessively merry, and jovial, and frolick, expressing it in their prophane, obscene and scurrilous jesting; in their musick, singing, and dancing; in their ranting, roaring, and carousing; in many wasteful and profuse wayes of spending; when the Church is in sackcloth, and lies a bleeding, as too many in *London* have done; surely God hath been offended with this, and hath been provoked to send down his judgments, to alter the cheer of *London*, and hereby to put them into mourning, which they were so averse unto.

Had they foreseen the Plague, and how many of them should have fallen by it, surely it would have damped

damped their mirth; had they foreseen the burning of the City of *London*, and that their houses should have fallen by the Fire, surely their laughter would have been turned into heavinesse. These Judgments they could not foresee; but future Judgment far more dreadful, they might have foreseen, which should have made an impression of sorrow upon them, if possibly by repentance they might avoid and escape it. *Be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy into heavinesse*, Jam. 4. 9. Such mourning if for sin might be a means to prevent future miseries, and eternal woe and weeping; others they have reason to mourn for those miseries which will come upon them. *Go to now ye rich men, weep and howl, for the miseries that shall come upon you*, Jam. 5. 1. But for prophane wicked persons to sing, and rejoyce upon the brink of the grave and hell, is very unreasonable, and an aggravation of their other sins.

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22. *The twenty second sin of* London *is envying.* And this sin was to be found not only in Women, which envied others that exceeded them in beauty of body, in cloaths, and dressing, and such like toyes; but also in men, who envied them who were of the same Trade, which had better houses and shops, more custom and wealth then themselves, as *Hesiod*,

Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων
Καὶ πτωχὸς πτωχῷ φθονέει, καὶ ἀοιδὸς ἀοιδῷ.

Yea, this envying was to be found among many Ministers, who envied others that had better parts, and more learning, greater applause, and more Auditors then themselves. There was a *spirit among us which lusted to envy*, Jam. 4. 5. which besides the great torment that it brings to the spirit where it reigns, is a very great provocation to the Lord.

23. *The twenty third sin of* London *is slandering and backbiting*, which hath been the consequent of the former. The ninth Commandment hath been exceedingly broken in *London*, especially in a private way of bearing false witness against the neighbour, and wounding his reputation by a slanderous tongue; some inventing lyes, and raising slanders, which they have in their consciences known to be false; others taking up slanders, readily believing them without any just reproof. This sin you have set forth with a caution to take heed of such persons, *Jer.* 9. 4, 5. *London* hath been full of back-biters and tale-bearers, and too many professours have been guilty of this sin: few have entertained backbiters with an angry countenance, which as the wind driveth away rain, would have driven them out of sight. I might here add the hatred of one another that hath been in *London* (much through slanders) the emulation that hath risen from hatred; the wrath that hath risen from emulation; and the wrath of God which hath arisen from these and other works of the flesh, spoken of *Gal.* 5. 19, 20.

24. *The twenty fourth sin of* London *is murmuring*: and that not only in want, and under losses and crosses, but also in fulness and plenty. Many Farmers in the Countrey have murmured at the plenty and cheapness of Corn; many Tradesmen in the City have murmured at the plenty of the commodities which they have dealt in; because however such plenty is a publick and unspeakable mercy, yet they have had the less private advantage, which hath been chiefly regarded by them. Yea, some in their murmuring, have wished for a Plague, that the survivors might have the better trade; And I have

have heard that a Fire also hath been wisht for, to take off the plenty of such Commodities, that the remainder might bear the higher rate: Is it a wonder then if God have sent Plague and Fire which some have called for by such murmuring speeches? The *Israelites* in the Wilderness were plagued for their murmuring; and the murmuring company of *Corah*, that were not swallowed up with him were consumed by a fire from Heaven.

25. *The twenty fifth and last sin of* London *which I shall speak of, is Carnal security*; another of *Sodoms* sins. It is said of the *Sodomites*, Luke 17. 28, 29. *In the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: But the same day that* Lot *went out of* Sodom, *it rained fire and brimstone from heaven, and destroyed them all.* When *London* had provoked God so highly by so many sins, yet how secure were they before his Judgments broke forth upon them, they ate and drank, they bought and sold, &c. They sat at ease, and put far from them the evil day, as *Amos* 6. they were still, and at rest, little expecting such changes as have come upon them, and took little care to prevent them: they were secure and trusted in arms of flesh, broken reeds which have always failed. And I might add here, as a cause of the security of some, the presumptuous confidences of future events, which belong only to God to foreknow, which some have taken upon them so absolutely to determine, as if they had looked into the Book of Gods decrees, or had an infallible revelation from him of what should come to pass. O the good days that some have looked for upon presumption of what they had no ground for. Great expectations many had of the Fall of *Antichrist* and *Babylon* in the year 1666. and other events, limiting times, which God hath not clearly revealed, which is

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an intrenching upon Gods Prerogative, and I believe a greater provocation then such persons are aware of. This may be one reason why *London* is fallen instead of *Babylon*, in this year of such expectation and presumption.

By this time it may be the Reader may be wearied with reading, as I am with thinking and writing of *Londons* sins. But how hath the Lord been wearied with the bearing of them, how hath he been pressed with the weight of them, as a Cart is pressed that is full of Sheaves? *Amos* 2. 13. If when you have read of *Londons* judgments, withall you consider *Londons* provocations, you must needs acknowledge that God is righteous in that he hath punished *London* no more then they have deserved for these sins.

SECT. IX.

2. GOds *Righteousness* will further appear, if we consider that *he hath punished* London *less then her iniquities deserved.*

1. God might have punished *London* deservedly with more dreadful judgments here, and that both in the same, and another kind.

1. *God might have deservedly punished* London *worse in the same kind.*

1. In the judgment of the Plague. It was a dreadful Plague indeed; but God could have made it more dreadful: where he shot one Arrow, he might have shot an hundred: he visited many Families, he might have visited every family, and swept every house with the besom of destruction. Though so many fell, yet I believe that five parts in six of the Inhabitants of *London* were preserved; God might have taken away the five parts, and have left but one alive: yea, it might have been said of *London*, as it was of *Israel*, *Amos* 5. 2,3.

2,3. *The Virgin of Israel is fallen, she shall rise no more; the City that went out by a thousand shall leave an hundred.* God might have trebled the hundreds that died by the Plague; he might have sent out his arrows after all the Inhabitants of *London*, that were gone into the Country, and smitten them wheresoever he found them: or he might have met with them upon their return home, and given Commission to Death to lay hold on them as soon as they entred into their doors. He might have depopulated the City of *London* by the Plague; so that every house should have had dead Corpses lying, and none to bury them. He might have made our Plague *wonderful fearful*, and of *long continuance*.

We that have survived so great a Mortality, have reason to say, that deservedly it might have been greater; that we deserved as much or more to fall, for our more hainous sins, then thousands that are gone down into the Pit; surely *it is of the Lords mercies that we are not consumed*: he was merciful in sparing of us; he would have been righteous if he had destroyed us.

Think with your selves, you that are alive, and remain escaped; how fearful would the Plague have been, if it had come home to your houses; you were afraid to hear of others houses visited and shut up; what would you have been, if it had entred your doors? you were afraid when others were struck with the disease; what would you have been, if you had been struck your selves? *Sinners*, what would you have done if the arrow had pierced through your Livers, if under such guilt and wrath you had been smitten? when you had such a plague of sin in your hearts, if you should have had the Plague of Pestilence in your bodies; if when you were so rotten and corrupt, and defiled inwardly, you should have had boyls, and blanes, and running sores outwardly; if when conscience was so filled with guilt, your bodies should have been filled with this disease: In a word,

word, if when you had the marks of Hell and damnation in your souls, you should have had the marks of inevitable death in your bodies: Oh the dread that would have seised upon you! The judgment of the Plague might have been worse to you; you might have spent above a year in Hell by this time, among Devils and damned Spirits; you might by this time have been inured to those torments which yet you could not have endured, but must have endured, without any possibility of deliverance for ever.

Many of you who have escaped, have your Families unbroken, when other whole Families are swept away. Suppose thy dear Wife had fallen, or thy hopeful Children had been nipt by death in the very bud, and your Families had been maimed, the judgment would have been much sorer on you. None can say but God might have righteously punished *London* more severely by the Plague.

2. God might have punished *London* also more severely by the *Fire*. The greatest part of the City is fallen, it might have been the whole: Most of the City within the Walls is consumed; the flames might have issued forth at all the Gates, and consumed all the Suburbs too: all the goods might have been burnt with the houses, and all the inhabitants with the habitations.

The Fire, though it burned dreadfully, yet it began at one end, and came on so slowly, that most of the Inhabitants of *London* had time to remove themselves, and the choicest of their goods; some livelihood was left, and materials for a future Trade.

Suppose the Fire had been so sudden, or had been kindled in so many places, that there had been no possibility of removing any thing, except the persons themselves. Suppose all the Silver, and Gold, and rich Plate of the City had been melted by this Fire; that all the Wares and Merchandize, all the Garments, Beds,

Beds, and Houshold-goods had been turned into ashes, and many thousand Families, that have been turned out of house, had been turned out of all, and quite bereaved of all their substance, so that nothing had remained to them for necessary use, this would have been very sore.

Alas! what would they have done? whither would they have gone for relief? Would the Court have supplied them? Could the Country have helped and maintained so many, when so much impoverished themselves, that in many places they are hardly able to live? Could they have hoped for relief from forreign Nations? Are not all the world almost our Enemies? Is Charity so warm abroad? Alas! what would they have done? Must not many of them have pined away in their wants, and starved under hedges, for lack of suitable provisions? This would have been dreadful indeed.

Or suppose they had lugg'd their goods out of *London* from the fire, and the whole City had been burnt down with all the Suburbs, and no habitations left standing hereabouts; what would they have done with their goods? where would they have disposed of them? How could they any ways have continued their trades? Where could they have disposed of their persons? How could they have lived this cold Winter season? Could they have struck up Booths presently, fit for themselves to abide in, which would have sheltred them from the injury of the Weather? where would they have had materials, when all was burnt?

Alas! what would they have done? must not their goods have been spoiled by lying abroad? would not they themselves, who had been used to so much tenderness, have quickly grown sick, and died in the fields? would not thousands have starved for cold? and what provision could they have had for food and other necessaries? Besides, would they not have been a prey to

Thieves

Thieves and Cut-throats? Would not many of their Enemies, who laughed at the fall of the City, have rejoyced much more, and taken advantage to come upon them in their nakedness, and butcher'd them without mercy.

But, suppose the Fire that begun at one corner, had been kindled in every Gate at the same time, when all the Inhabitants had been asleep in their houses, and they had been inclosed with flames, and no possibility of escape, how dreadful would the fire have been then? If when they awakened in the morning they had seen the smoak ascending round about them, and the Fire drawing near to them; if both ends of a street had been on fire together, and they in the midst, and had heard with the roaring of the Fire, a greater roaring of the people that were burning with the houses, O the ruful looks! O the horrible shreeks by women and children! O the dreadful amazement and perplexity which would have been in such a place and case! To be burnt alive is dreadful; but think what torrures would have been in the spirits of guilty sinners, who had not made their peace with God, that had slept out the harvest and day of Grace, that had made no provision for Death and Eternity! The noise and roaring without, would have been nothing to the lashes and tearings within them; the fire in their houses would have been but small, in comparison of the fire in their consciences, and the flames of Hell-fire, which, if awakened, they would have seen just before them.

This Judgment of the Fire might have been more dreadful then it was: Persons are escaped; Goods and Wealth much saved; Houses standing to receive them; Trade going on; God might have punished *London* more sorely in the same kind.

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2. God might have punished *London* more severely in other kinds of Judgments. 1. He

1. He might have brought upon them, and upon the whole Land, the Sword of a foreign Enemy, as he did upon *Jerusalem*, and the Land of *Judah*, for their sins; which being so pathetically set forth by the Prophet *Jer. 4. v. 16.* to the end, I shall represent to the eye.

A Voice declareth from Dan, *and publisheth affliction from Mount* Ephraim. *Make ye mention to the Nations; Behold, publish against* Jerusalem, *that Watchers come from a far Country, and give out their voice against the Cities of* Judah: *As Keepers of the field they are against her round about, because she hath been rebellious against me, saith the Lord. Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. My bowels, my bowels, I am pained at my very heart, my heart maketh a noise within me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the Trumpet, the alarm of War. Destruction upon destruction is cryed, for the whole land is spoyled, and my curtains in a moment. How long shall I see the Standard, and hear the sound of the Trumpet? I beheld, and all the Cities were broken down at the presence of the Lord, and by his fierce anger; for thus hath the Lord said, The whole land shall be desolate, for this shall the land mourn, and the Heavens above be black. The whole City shall flee, for the noise of the Horsemen, and the Bowmen, they shall go into the thickets, and climb up upon the rocks; every City shall be forsaken, and not a man dwell therein; And when thou art spoyled, what wilt thou do? Though thou cloathest thy self with crimson, though thou deckest thy self with ornaments of gold, though thou rentest thy face with painting; in vain shalt thou make thy self fair; thy Lovers shall despise thee, they will seek thy life: for I have heard a voice, as of a woman in travel, and the anguish as of her that bringeth forth her first Child; the voice of the daughter of Zion, that bewaileth her self, that spreadeth forth her hands, saying, Woe is me now, for my Soul is wearied because of Murtherers.* This might have

have been the Judgment and these the Complaints of *London* and *England*; which would have been worse then Plague or Fire. The Plague reached many, but the Sword might have reached all; the Fire devoured Houses, but the Sword might have devoured the Inhabitants. The Lord might have brought a Foreign Sword, and open Invasion; or he might have given up *London* to a more private sudden Butchery and *Massacre* by the hands of cruel *Papists*, as was feared, which would have been more dreadful then the Massacre of the Protestants by the Papists in *Paris*; because our numbers do so far exceed those which were in that City.

If bloudy Papists had come into our Houses in the dead of the Night, with such kind of Knives in their hands as were found after the Fire in Barrels, and having set a Watch at every streets end, had suffered none to escape, but cruelly slaughtered the Husband with the Wife, the Parents and the Children together, ripping up Women with Child, and not sparing either Silver hair, or the sucking Babe; If there had been a cry at midnight, *They are come*; but no possibility of flying from them, or making resistance against them; if instead of heaps of Stones and Bricks in the top of every Street, there had been heaps of dead Bodies, and the Kennels had been made to run down with gore blood; sure this Judgment would have been more dreadful then the Plague or Fire, which have been among us.

2. God might have punished *London* with *Famine*, which is a greater Judgment then the Plague or Sword. If the Lord had broken the whole staff of bread, and cut off all provisions of food from the many thousand souls that lived in and about the City; how dreadful would this have been! If a famine had been so sore in *London*; that people should have been forced to eat one another and their own flesh, as it was in *Samaria* and *Jerusalem*; If instead of houses in *London*, God should have

have made the people as Fuel of the Fire in this Judgment, as is threatned, *Esa.* 9. 19, 20. *Through the wrath of the Lord of Hosts is the land darkened; and the people shall be as the fuel of the Fire, no man shall spare his brother; and he shall snatch on his right hand, and be hungry; and he shall eat on the left hand, and not be satisfied; they shall eat every man the flesh of his own arms:* If *London* had been forced through hunger to eat the flesh of their own arms, and the fruit of their own bodies, Oh what a dismal face would there have been in the City? and how would death have been chosen rather then life; in the by-us-conceivable pain of gnawing hunger! Those which *dye* by the Plague or are slain by the sword, would be counted happy in comparison with them that *live* under such a Judgment.

Lastly, the righteousness of God in the Judgments he hath inflicted on *London*, appears, in that he might instead of Plague and Fire on earth have punished them with the Plagues and Fires of *Hell*; which such sins as we have reckoned up have abundantly deserved. *Tyre* and *Sidon* now in Hell; *Sodom* and *Gomorrah* under the vengeance of eternal fire, were not guilty of such sins as *London* was guilty of.

And what are body plagues here in comparison of soul plagues hereafter? what is a fire that burns down a City, in comparison with the fire of hell, which shall burn the damned, and never be quenched?

God hath punished *London* no more than her iniquities have deserved; God hath punished *London* less then her iniquities have deserved: therefore in speaking most terribly, he hath answered most righteously.

SECT. X.

3. *Concerning the design of these judgments. What doth God mean by this terrible voice? by speaking such ter-*

rible things in the City of London? The Lord hath not only spoken but cryed and shouted, he hath lifted up his voice like a Trumpet; and his voice hath not been inarticulate and insignificant, but hath had a meaning; and they that have an ear to hear, may understand; for as the voice of the Lord hath cried in the City, so the voice of the Lord hath cried to the City, *Mic.* 6. 9. *The Lords voice cryeth unto the City, The man of Wisdom shall see thy name: hear ye the rod, and who hath appointed it.* Some take notice of the judgments themselves; and the effects of them upon themselves and families; they discourse of the Plague, and how many dyed thereby, that they have lost such a relation, such a friend or neighbour was visited and dyed quickly: They discourse of the Fire, where it began, how it increased and prevailed, what day such a street fell, and where their houses were consumed, what they lost, and how much they saved; And it may be, some speak of the hands of men, that were suspected to enkindle and carry it on; but few discourse of the hand of God which sent both Plague and Fire, and what he means by such strange and dreadful Judgments: But the men of Wisdom, such as are wise, do consider that these Judgments spring not out of the dust, but were sent down from Heaven; they see Gods Name, and Gods Hand that hath been stretched forth upon *London*: They know that both Plague and Fire have had their Commission from the God of Heaven; otherwise they could not have wrought with such force and power.

They see Gods Name, that is, the glorious Attributes of his name displayed. God proclaimed his Name before *Moses* when he caused his goodness to pass before him, and discovered himself to be *the Lord, the Lord God; gracious and merciful, slow to anger, abundant in loving kindness, goodness and truth,* Exod. 34. 6. And God hath proclaimed his Name before *London*,

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in causing his Judgments to come upon the City; and hath declared himself to be *the Lord, the Lord God, holy and jealous, a God that can be angry when much provoked; and yet righteous in the severest judgments which he doth inflict.* A man of wisdom may see Gods Name in *Londons* judgments: and as he may see power and righteousnes in Gods name, so he may see grace and goodnes in the name of God, which hath passed before the City; he may see and know that God hath a gracious meaning and design of good to *London* in these judgments; he may see Gods name, and hear Gods voice, and what it is that he speaketh by the Rod.

Oh that *London* were thus wise! that they would open their eyes and see Gods Name! Gods hand so just and righteous; as also open their ears, and hear Gods voice, and understand Gods design so gracious and so much for their good! O that God would open the ears of *London*, and bend them to the discipline of his judgments! that with the loss of friends and relations by the Plague, and of houses and goods by the Fire, they may not lose the good of these judgments too, though of another kind, yet of far greater value, which God intends them.

The enquiry then is, *What meaneth the Lord by the Plague, and by the Fire in the City? what doth he call for by this terrible voice, and look for in* London, *that these judgments may turn to their advantage?*

SECT. XI.

The duties which God expects from London *after such desolations by the Plague and Fire, are these.*

1. GOd *expects that* London *should awake. London* hath been asleep; both the foolish and the wise Virgins have been asleep; and when such a voice hath come down in these judgments which have been re-

vealed from Heaven, crying in the midnight of their carnal security, *Behold, the great God is come forth from his place, and is entred into* London *in fury*; surely all should awake and arise, and prepare to meet him, seeing none can flee from him. God hath seemed to be asleep, while he exercised so much patience towards *London*; his arm slept in his bosom; but now the Lord hath been awakened with the loud cry of *England* and *Londons* sins; his arm hath awaked, and put on strength and vengeance.

Awake! then O *London awake*! open thine eyes, draw thy curtains; come forth of thy bed; look out of thy windows; *Apparitions! Apparitions!* strange sights to be seen; Behold! Heaven is opened, and God is come down upon earth, cloathed with garments of lightning: God is come down in his Majesty, and looks upon *London* with a terrible countenance: Behold the amazing terrour of God in the late strange and prodigious Judgments. What! doest thou not see him? surely thou art fast asleep still, thine eyes are closed, the vail is before them.

Awake! London awake! open thine ears, Hark! O the Trumpet that hath been sounding from heaven over the City exceeding loud! Oh the thundrings of the terrible voice of the angry God! the voice of the Lord hath been powerful and very dreadful: What! canst thou sleep under such a noise? surely thou art dead asleep, dead in sin and security. What will awaken thee, if these judgments do not awaken thee? If a shrill and loud Trumpet do not pierce thine ears, will soft Musick enter? if the sound of Cannons be not heard, can any expect that Pistols should? If when the Lyon roareth in thine ears thou canst sleep still, will soft whispers awaken thee? What will awaken thee if the loud voice of these judgments do not awaken thee? The Lord called upon thee before by his Ministers, by

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his Mercies: now he hath ſhouted in thine ears by his Judgments.

Awake! *London* awake! Thou haſt been rouzed out of thine habitation; methinks thou ſhouldeſt be rouzed out of thy ſecurity: What! ſleep when dying! dying by the plague, and tumbling into the grave! what ſleep when burning! burning by the fire, and tumbling into deſolation! What! ſleep in a ſtorm! when winds are blowing, and waves roaring, ſea entring, and ſhip ſinking! *What meaneſt thou, O ſleeper?* could the Heathen Ship-maſter ſay, in ſuch a caſe, unto *Jonah*, Chap. 1.5,6. when he lay faſt aſleep in the ſides of the Ship, *Ariſe, call upon thy God; if God will think upon us that we periſh not.* And may not I ſay, What meaneſt thou O ſleepy *London*; haſt thou not perceived the ſtorm that hath beaten ſo fiercely on thy head? doſt thou not perceive that thy ſhip is ſhattered and broken, and the ſea is coming in amain, and thou art in danger of ſinking, and that quickly, unleſs ſome ſpeedy courſe be taken for prevention? And yet canſt thou ſleep ſtill? *Awake!* ariſe! call upon thy God, if ſo be he will think upon us, that we periſh not.

God calls upon *ſleepy ſinners* to awake. Suppoſe you were under the power of cruel Enemies, that had killed your Husbands, or Wives, or dear Children and friends, and you knew not how ſoon they might fall upon you, and cut your throats; could you ſleep ſecurely in the ſame houſe with ſuch perſons?

You are under the power of tyrannical luſts, which are far worſe enemies; you are under the reigning power of ſin, which hath brought the Plague into the City, and whereby ſome of you have been deprived of theſe Relations, and you know not how ſoon ſin may bring death upon your ſelves, not only the firſt, but the ſecond death, not only temporal, but eternal death; and deprive you not only of life, but happineſs, and

all hopes of the leaſt ſhare in it for ever: And yet can you ſleep ſecurely with ſin in your hearts; with ſuch an Enemy, with ſuch a Viper in your boſomes?

When the fire was in *London*, I believe few of you could take much ſleep for divers nights together; when the fire was burning in your ſtreets, and burning down your houſes, you could not ſleep in your houſes; leaſt the fire ſhould have burned your perſons too: And, when the fire of luſt is within you, and burning within you; when the fire of Gods anger is kindled above you, and burning over you; and the Fire of Hell ſo dreadful and unextinguiſhable, is burning beneath you; and you are hanging over the burning Lake by a twine Thred, which ere long will untwine of it ſelf, and may ere you are aware, and ſuddenly be cut or ſnapt aſunder, and then you muſt drop into the midſt of flames; can you ſleep under the guilt and power of ſin, when you are in ſuch danger?

Awake! ſinners *awake!* God doth not burn you preſently, but warns you firſt; he burns your houſes, that you might awake, and ſcape a more dreadful fire. *Awake!* ſinners, when will you awake! how often, how long, how loud ſhall God call upon you, before you will ariſe? *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and ariſe from the dead, and Jeſus Chriſt ſhall give thee life.*

A little ſleep, a little ſlumber, a little folding of the hands to reſt. What! can you ſleep any longer now? Was not this your tone long ago, when you were under the calls of the Word? and is it the ſame under the Rod too? What will awaken you? or when do you think you ſhall be awakened, if ſtill you lie down in the bed of ſecurity, and love to ſlumber upon the lap of pleaſure, and after a little ſtartle, ſleep faſter than before?

Miniſters have preacht, and you have ſlept under their Sermons; but when God hath preached, methinks you ſhould awake. When *Paul* preached to *Felix* a Ser-

mon of Judgment, *Felix* trembled. God hath preached One, nay Two Sermons of Judgment, and that more feelingly than *Paul* could; methinks you should awake, and not drop a sleep so soon, because God gives you a little respite to learn his Sermon, before he preach the third Sermon, which may be your last and ruining Sermon. If you do not awake by the sound of his Judgments before you, you shall awake by the sense of his Judgments upon you: If the Plague and Fire of *London* do not awaken you, you shall be awakened by the plagues and fire of Hell, which you shall see and feel, but not be able to flee from, as here you might do, if presently awakened.

God calls upon sleepy sinners to awake, and God calls upon *drowsie Saints* to awake; and was there not great need? were not the *Jonahs* gone down into the sides of the Ship, and lying on Pillows? Were not the wise Virgins turning foolish, sleeping with the rest, untrimm'd and undress'd? Had there not of late a strange torpour and benummedness seized upon the spirits of Gods own people? Was not the ancient vigour and activity, which once they had in the wayes and worship of God, much abated and decayed before these Judgments came upon *London*.

Awake then ye drowsie Saints, *awake!* put on your Garments which you have laid aside to the discovery of your nakedness, shake your selves from the dust which hath covered and sullied your faces, and loosen the bands of sleep. God hath been thundring, your Father hath been angry, and displeased with you as well as with others: Your God hath spoken in his jealousie, and he hath spoken in his fury; he hath spoken with a loud voice in righteousness and in Judgment.

Awake! ye Children, your Father is stirring, and knocking, and calling, yea, he hath entred your Chamber, and smitten you on this side, and that; and yet will

you not arise? He hath been crying in your ears, now he is looking and hearkning whether you will cry in His, and what you will say and do for the prevention of the ruine of *England*, which he seems to be threatning. It is high time to awake out of sleep, for now is the utter destruction of the City and Nation nearer, it may be, then you believe or imagine. *Awake* then, put off your cloaths of night and darkness, in which you have been sleeping, and put on your garments of light; Cloath your selves with humility, and begirt you with all your Graces, and get you to Gods knee, hang about his arm, put your selves in the breach; *It may be the Lord may think upon us, that we perish not.*

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2. *The Lord doth now after his speaking by terrible things, expect that London should stand in awe of him.* Gods Judgments made this impression upon *David*, *Psal.* 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgments.* And see how the Prophet *Habakkuk* behaved himself, when God spake with a terrible voice, Chap. 3. 2, &c. *O Lord, I have heard thy speech, and was afraid; when God came down from* Teman, *the Holy One from Mount* Paran, *Selah; when the Pestilence went before him, and burning Coals went forth at his feet; when the Nations were drove asunder, the everlasting mountains were scattered, and the perpetual hills did bow; when the Tents of* Cushan *were in affliction, and the Curtains of the land of* Midian *did tremble: when God did ride upon horses, and his Bow was made quite naked: when the Sun and Moon did stand still in their habitations, at the light of his arrows that went forth, at the shining of his glittering Spear, when God did march through the land in indignation, and walk through the sea with his horses, and did wound the head out of the house of the wicked, and did strike through habitations with his staves: at this,* the Prophet is *afraid, his belly trembled,*

his lips quivered at the voice, rottenness entred into his bones, &c. And when God hath come down from Heaven, the holy One from mount *Sion*, *Selah.* When the Pestilence hath gone before him, and burning coals at his feet; when the Lord drove *London* asunder, scattered the Inhabitants, and made the stately buildings to bow and fall, whose rearings up none can remember; when the Tents of *London* have been in affliction, and the Curtains of the City have trembled: when Death hath been riding upon Horses, and his Bow hath been made quite naked; when the Heavens have been astonished at Gods judgments, and the Sun and Moon have hid their heads in their habitations, at the shining of his glittering spear: when the Lord hath marched through the City in his indignation, hath wounded the heads of so many wicked with his arrows, and struck through so many Habitations with his staves: Oh how *London* should tremble and quiver, and stand in awe of this glorious Majesty, at the voyce of these terrible Judgments!

Read and apply what the Lord speaketh by the Prophet *Isaiah*, Chap. 33. 13, 14. *Hear ye that are far off, what I have done, and ye that are near, acknowledge my might. The sinners of* Sion *are afraid, fearfulness hath surprized the Hypocrites; who among us shall dwell with devouring fire? who among us shall inhabit everlasting burnings?* vers. 18. *Thine heart shall meditate terrour: where is the Scribe? where is the receiver? where is he that counted the Towers?*

Methinks the sinners now in *London* should be afraid, and fearfulness should surprize the Hypocrites: when God hath sent so many of their number into the everlasting burnings of Hell by the Plague; and by such a devouring Fire hath consumed so many Habitations.

Tremble ye sinners at this, and be ye horribly afraid all ye workers of iniquity! God hath come down with a shout, the Lord with the sound of a Trumpet:

He hath taken his weapons in his hand, and hath appeared in *London* as a furious Enemy: should not this make the sinners in the City to quake, and strike a dread upon the spirits of the rebellious? When the Lord hath spoken thus, and done thus because of our sins, should not *London*, yea all *England*, *hear and fear, and do no more so wickedly.*

Because God was patient formerly, you presumed, *Eccl.* 9. Because sentence against your evil works was not speedily executed; therefore your hearts were hardned and resolved in your evil wayes. Because the Lord kept silence, you thought he was altogether such an one as your selves, *Psal.* 50. You thought it may be that he took no more notice of you, than you did of him; or that you had no more reason to fear him, than he had to fear you. You thought it may be, that God had forsaken the earth, or had hidden his face, and should never see your wickedness: And oh how bold have you been, how audacious and fearless in sin? You were afraid to offend man, though a Worm, and yet you have not been afraid to offend God, the King of the whole World. Mens Laws have kept you from some sins, but the Laws of God have not put upon you the least restraint. You have lived and sinn'd as if there were no God; or as if he had been so gentle, and mild, and merciful, that you might do any thing to him, and he not be displeased with you: or as if though he were displeased, yet his displeasure were not to be regarded, and that he had no power to execute vengeance upon you.

But now Gods patience hath in a great measure been turned into fury. Now sinners, you may perceive a little that God can be angry; and when his anger is kindled but a little, if it doth express it self so dreadfully, what dreadful expressions will there be of it, when it breaks forth into an open flame? If his anger

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be such in the day of some lighter, temporal Judgments; what will it be in the day of the Revelation of the treasures of it, upon all the wicked, at the appearance of Jesus Christ.

But Gods vengeance now in these Judgments should work your hearts to a fear and awe of this righteous Judge, who hath done such executions in this City; it should bridle and stay you in that fearless course of sin, in which you were rushing on, as the Horse rusheth into the Battle.

When *Balaams* Ass saw the Angel stand in the way with a drawn Sword, he was afraid, and would not go forward, though spurr'd on, and beaten by his Master. And when God stands in the way with his Sword of Judgment, which hath made such slaughter already, and is lifted up again to strike you, methinks you should be afraid, and turn back: It is the way to Hell that God stands in by his Judgments; and will you break through all into those flames? Oh stand in awe, and sin not, commune with your own hearts. Consider what hath been doing in *London*, and who hath done these things. You have nearly escaped, it may be, with your lives; Oh learn to fear the glorious and fearful Name of the *Lord God* in these dreadful Judgments.

And as God doth expect that the World, and his Enemies, should stand in awe of him; so also much more, that the Righteous, and his People should. Some it may be, when God gave them free access to him, and admitted unto familiarity with him, and encouraged them to boldness and confidence, and strowed their path with nothing but Mercy; it may be might abuse his goodness, and forget to mingle faith and love with due reverence and respect; and began to be too sawcy with God, and peremptory, and did not consider their original and distance, and forgat the severity which they deserved for sin. Therefore God appears in

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the way of these Judgments, with such terrible rebukes, that his own people might be brought unto a due awe and fear of his Name; that if they love him, they may fear him too; if they pray with boldness, they may pray also with reverence; if they rejoyce in his goodness, they may tremble also at his Judgments.

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3. *God doth expect that* London *should now search and try their way.* When God hath punished *Jerusalem* with dreadful Judgments, in the Lamentation of which, the Prophet *Jeremiah* doth spend a Book, see what use and improvement he calls upon the people to make hereof, *Lam.* 3. 40. *Let us search and try our ways, and turn again unto the Lord.* This was the practice of *David* in the day of his trouble, *Psal.* 77. 6. *I commune with mine own heart, and my spirit made diligent search.* It hath been *a day of Gods wrath in* London, *a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,* as it was in *Jerusalem,* Zeph. 1. 15. There have been dark and thick Clouds over *London,* which in part have broken into dreadful Storms, and amazing Tempests of Gods anger expressed in the late Judgments; and all have been the product of *Londons* sins, which may yet produce far worse effects: *London* is then called upon with a loud voice, to search and find out those sins which have been the troublers of the City. I suppose that true Citizens would be forward to search after those persons that had a hand in the first kindling and carrying on the Fire, which burned their Habitations to the ground: give me leave, and I shall make a Discovery of *Londons* Incendiaries, how you may find the persons, how you may trace their footsteps, what marks they bear, what their names are, and where their abode; and need

need I lead you far in the search? The *sinners*, the *sinners* of *London* did kindle the Fire of *London*, it was sin which fired the first house; and sin was like Oyl poured upon the flames, which put such fury unto them, that none could withstand until the greatest part of the City was fallen and turned into ashes: the Swearers, the Sabbath-breakers, the Adulterers, the Drunkards, the Unrighteous, the Profane, and the like sinners have been *Londons* Incendiaries, and had a hand in pulling down this and other judgments upon the place where they lived; and is it hard to find out these persons; are they gone far from the place of their former abode? the skirts of *London* are remaining, and if you turn up the skirts, or turn your eye under them, and look into the houses standing about the City, may you not find many of these persons, these vile sinners inhabiting, who are still blowing hard at the fire of Gods anger, and pulling hard with cords of vanity and sin, for further judgments? Search, *London* search, and find out thine enemies, thy destroyers? hast not thou destroyed thy self? Search, and find out thy sins, which have brought such mischiefs and ruines upon thee.

Sinners, enter into your Closets, retire into your selves, take the Candle of the Lord, and look into your inner Rooms, make a strict search into your Hearts, find out those filthy Lusts which lodge in dark corners, and bring them forth to be slain; read over the old Records of your Lives, consult the Register of your Consciences, revolve in your minds your former sins; take the glass of the Word, and look upon your faces in it, and see how many spots it will discover which you never before did perceive; not beauty spots, but spots of deformity, Plague-spots, Death-marks, Hell-tokens, such as will bring upon you inevitable misery, unless they be wiped off; Take the Rule of the Word, and measure your actions by it, and you may quickly

perceive

perceive how much they have fallen short, how crooked they have been, *Rectum est index sui & obliqui*: compare your actions with the straight rule of Gods Law, and you may find out many irregularities; If you do not find out your own sins, your sins will find you out, and Gods judgments will find you out; and if you be found out in your sins, woe be to you; O the horrour which will be upon your consciences when ruining judgments are inflicted upon you particularly, and you cannot escape, when Death looks you in the face, and comes with the sting of sin in its mouth to devour you! But O the horrour you will be under hereafter if you be taken away in your sins; when your souls shall be summoned, immediately after their separation, unto the barr of God, where you will be searched and tryed, and condemned to everlasting torment, by an inevitable and irreversible sentence of the Judge himself: O therefore hearken to the voice of God in these temporal judgments on the City (after which you still remain alive, through infinite patience) which calls upon you to search and try your wayes, that you may escape more fearful Judgments which may be preparing for you; labour to find out your sins which are the cause of all Judgments, temporal and eternal; and to help you in your search after sin, read the Catalogue I have given you of *Londons* sins, and examine your selves thereby; be very serious, and thorow, and impartial in this search; sequester your selves often from all company; ease your mind of the load of worldly business; leave the carriages at the bottom of the hill; strive against temptations and indispositions to the work; set your selves in the presence of the heart-searching God; beg the help of his spirit to discover to you what hath displeased and provoked him; search after sin as offensive to God, and as destructive to your selves, as your worst enemy, as the cause of Plague and Fire in *London*,

dom, and as that which will bring the Plagues and Fire of Hell upon you, if it be not found out and subdued.

4. *God doth expect that* London *should acknowledge their sins unto him.* When the Prophet had directed the people to search and try their wayes after the execution of such Judgments upon them, *Lam.* 3. 40. see the following direction, *vers.* 41, 42. *Let us lift up our hearts with our hands unto God in the Heavens: we have transgressed, and have rebelled,* &c. Thus the prophet doth confess the sins of *Jerusalem*, Chap. 1. 8, 9. *Jerusalem hath greatly sinned, therefore she is removed. Her filthiness is in her skirts, she remembred not her last end, therefore she came down wonderfully.* And thus the Daughter of *Zion*, as she bewaileth her affliction, so she acknowledgeth her transgression, v. 17, 18, 20. *Zion spreadeth forth her hands, and there is none to comfort her. The Lord is righteous, for I have rebelled against his commandment. Behold O Lord, for I am in distress, my bowels are troubled, mine heart is turned within me, for I have grievously rebelled.* Thus *Daniel* after dreadful judgements maketh a confession of the sins of the people of *Israel*, chap. 9. 4, 5, 6. *I prayed unto the Lord, and made my confession, and said, O Lord the great and dreadful God, we have sinned and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and thy judgements: neither have we hearkned unto thy servants the Prophets, which spake in thy Name to our Kings, our Princes, and our Fathers, and to all the people of the land,* and v. 11. 12. *Yea all* Israel *have transgressed thy law, by departing, that they might not obey thy voice; therefore the curse is powred upon us, and the oath that is written in the law of* Moses *the servant of God, because we have sinned against him: And he hath confirmed his word which he spake against us, and against our judges that judged us, by bringing upon*

us

in a great evil: for under the whole Heaven hath it not been done, as it hath been done upon Jerusalem.

God doth expect that *London* should find out their sins, and having found them, that they should make confession of them: O that the Prophane and ungodly generation in *London*, whose sins have been enumerated in the Catalogue, would be perswaded to get alone by themselves, and consider their evil wayes, and what the consequence of their sins have been in bringing down temporal Judgments, what the consequence of their sins is like to be, even the bringing upon them eternal Judgements, and that they would fall down and prostrate themselves at Gods foot, and covering their cheeks with shame and blushing, because of their filthiness and foul sins under the view of so holy an eye; that they would acknowledge their transgressions unto him not only in general, but also particularly, with their heinous aggravations! O that with an inward deep sense, with a bleeding broken heart, they would fill their mouths with confession! that they would take to themselves words, and say, *We have rebelled against thee O Lord, and done wickedly, and grievously offended thee; so foolish have we been, and ignorant of thee, we have beenworse than beasts before thee; the Oxe acknowledgeth his owner, and the Ass his Masters, but, though we are thy creatures, and live upon thy bounty, and are daily at thy finding, yet we have not acknowledged thee, and have had less consideration, than those creatures, who have had no reason; we have been sinful people, laden with iniquity, a seed of evil doers, children that have been corrupters, who have forsaken thee, and by our wickedness provoked thee to anger. We have been stubborn and disobedient, serving thine enemies, the devil and our own lusts, but have neglected, yea refused to serve and worship thee in our families and closets, living as if there had been no God in the world, We have seldom if ever taken thy name into our mouths,*

months, unless it hath been to curse, unless in our Oaths and Curses, We have profaned thy Sabbaths, and defiled thine Ordinances, and have often been more wicked on the Lords day, than any day of the week besides. When we were children we disobeyed our Parents, but disobeyed thee much more, who didst command us to honour them, when we were children in years, we were grown Men and Women in sin; when we were weak in body, we were strong in spirit to commit iniquity; we learnt the trade of sin before any other, and were apt Scholars in the School of the Devil, when dull and blockish to learn any thing, which was good; we were wise to do evil, when to do good we had no understanding; our iniquities have increased over our heads, faster than our years have done. Since we have been governours of others, we have had no government upon our own spirits, and have endeavoured to lead those under our charge with us in the way to Hell, instead of laboring to draw them into the way of Heaven, by our example, command, and perswasions; and we have filled up all our relations with sin, instead of filling them up with duty. If we have not murthered any with our hand, we have murthered many with our tongue; swords have been in our lips, and bitter revilling speeches in our mouths; heart-murder we have been guilty of, O the inordinate anger that hath boiled in our hearts! O the envy and malice which have gnawed our spirits, and been working daily within us! and especially those persons have been most hated by us, who have had thine image upon them, and have been best beloved by thee; we have scorned them, and looked upon them as mean-spirited people; we have separated them from our company, as those who do mar and spoil our mirth by their words and looks of reproof; yea, we have persecuted them, as seditious and factious persons, when in truth it was their holiness and conversation that did contradict and condemn our wicked practices, which did stir up our anger against them; we have scoft at them, who have prayed for us, and we have looked upon them, and dealt with them as our enemies, because so to our lusts, who were the

best friends to our souls, and above all things desired our Salvation. Thou hast given us Corn, and Wine, and Oyl, and plentiful provisions for our body, but we have abused thy mercies by our intemperance and luxury: we have been guilty of drunkenness and gluttony: we have indulged our flesh and sensual appetite; we have lived in pleasure and been wanton; We wallowed like so many swine, in the mire and dung of some filthy sins, which it is a shame to speak of; we have had eyes and hearts full of lusts and adultery, and have broken forth into such vile actual sins of uncleannesses, as would raise blushes in modest cheeks to hear but the mention of; We have been unjust and unrighteous in our dealing, have wronged and defrauded our Neighbour, though thou hast threatened to be avenged on all such persons; O the lyes we have spoken, the slanderous backbiting speeches that we have uttered! O the discontentment, murmuring, envying, evil concupiscence, inordinate affection, and wicked distempers which have been in our spirits! and though we have broken all thy laws, and are guilty of such notorious sins, yet O the impenitency and hardness of our hearts! though no salvation is attainable but by Christ, who is freely tendered unto us, yet O the unbelief of our hearts, and neglect of our own Salvation! We have sinned, we have sinned against thee; and what shall we do unto thee, O thou preserver of men!

God expects that *London* should make Confession of their sin, and it could be wished that *London* would joyn together like one man in this work; but if this cannot be, and they want common mouths to open their hearts and sins before the Lord in particular Confession, let every one of them be a Mouth to himself, and get into his Closet, and there acknowledge *Londons* sins; and if those who are most guilty, do neglect this work, let Gods people do it in their room, and confess not only their own sins, but also the sins of the profane and wicked where they live, and that not only because God is dishonoured, but also because they are in

danger

danger of being ruin'd by the unbewail'd sins of others.

5. *God doth expect that* London *should be humble under these Judgments.* God inflicted Judgments on the Children of *Israel* in the Wilderness, *to humble them*, Deut. 8. 16. and he promiseth after the sorest distresses which he brings his people into for their sins, to remember his Covenant, *if their uncircumcised heart be humbled*, Levit. 26. 40, 41, 42. Yea he promiseth to exalt such in due time, *who humble themselves under his mighty hand*, 1 Pet. 5. 6. Gods mighty hand hath been stretched forth upon *London*, God expects that *London* should be humble; he hath humbled them by his Judgments, he expects that they should humble themselves under his Judgments; God hath stained the Pride of *London*, he expects that they should let down their plumes? he hath brought them down, and he expects that they should lye low; he hath brought poverty upon many of them in regard of their Estates, and he expects that all of them should be poor in regard of their spirits; he hath made many of them mean in regard of their Condition, and he expects that their disposition and affection should be accordingly: God hath laid many Persons in the dust by the Plague, and he hath laid many Houses in the dust by the Fire, and he expects that those which survive and remain after such Judgements should lay themselves in the dust for their sins. Humble thy self then, O *London*, humble thy self before the Lord, lick the dust of his feet, put off thy Ornaments, and gird thee with sackcloth, cloath thy self with Humility. God hath spit in thy face, wilt thou be proud of thy beauty again? he hath burnt the City with Fire, wilt thou be proud of thy Buildings and stately Edifices any more? he hath consumed much of the fuel of thy

pride, and he expects that thy pride should be abated, and that thou shouldest abase thy self, and humble thy self before him.

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6. *God doth expect that* London *should accept of the punishment of their iniquity.* Levit. 26. 40, 41, 42. *If my people shall confess their iniquity, and the iniquity of their Fathers, and be humbled, and accept the punishment of their iniquity, then will I remember my Covenant, and remember the Land.* God expects that *London* should justifie him in the severest Judgments which he hath inflicted upon them; as they should acknowledg their sins, so they should acknowledg their demerit, and that the Lord hath punished them no more, yea, that he hath punished them less then their iniquities have deserved: As they should bring a Bill of Indictment against themselves, so they should bring a Bill of Acquittance of God; God expects that they should say, as *Neh.* 9. 33. *Thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly.* Or as Dan. 9. 7, 8. *O Lord, righteousness belongeth unto thee, but unto us confusion of faces, because we have sinned against thee.* Let not *London* murmur or repine, let not *London* find fault and complain of God, because of his Judgments, *Lam.* 3. 39. *Wherefore doth a living man complain, a man for the punishment of his sin?* God hath opened his mouth, and spoken *terribly*, but let *London* shut her mouth, because God hath spoken *Righteously*; God hath spoken with a loud Voice, let *London* bee in deep silence; *I was dumb, I opened not my mouth,* saith *David, because thou didst it,* Psal. 39. 9. When *Nadab* and *Abihu* the two Sons of *Aaron* were consumed with Fire from Heaven, for offering strange Fire before the Lord, it is said, that *Aaron held his peace,* Lev. 10. 1, 2, 3. So when God hath consumed the City of *London* with Fire, for the sins of the Inhabitants, let

them

them hold their peace, because they have deserved it. Let *London* be still, and know that God is righteous; let *London* lay her hand upon her mouth, and her mouth in the dust; let *London* close up her lips, and seal them up with silence; or if she open them, let her mouth be filled with confessions, not with complaints; or if she complain, let her complain to God, but let her not complain of him; if she complain, let her complain against her self, but let her not complain against God; let her complain of her own sin and wickedness, but not of Gods Judgements so righteous. Let *London* wonder it is no worse with her, when both her sin and her danger was so great; let her wonder, when God was so angry, that he should put any restraint upon it; that when wrath was come forth, that it proceeded no farther; let her wonder that the Plague did not quite depopulate her, let her wonder it is so well with her, that she is not made a desolation, and say, *It is the Lords mercies that we are not consumed*, Lam. 3. 22.

7. *God doth expect that* London *should mourn for her sins.* We read, *Jer.* 3. 21. *A voice was heard upon the high places, weeping and supplications of the Heads of* Israel. When the terrible voice of Gods Judgements hath been heard in *London*, God doth hearken for the voice of Weeping and Supplications: this Gods voice doth call for; when breaches were made in the City of *David*, Isa. 22. 9. *Then did the Lord of Hosts call to weeping, and to mourning, to baldness, and to girding with sack-cloath*, vers. 12. And when instead hereof there was joy and *gladness, eating flesh, and drinking wine*, the Lord is so angry, that he threatneth, *surely this iniquity shall not be purged from you till you dye*; vers. 13, 14. See also what the Lord calls for to the Daughter of *Sion* under her judgements, *Lam.* 2. 18, 19. *Let tears run down like a River day and night, give thy self no rest, let not the apple of thine eye cease: Arise, cry in the night, in the*

beginning of the Watches pour out thine heart like water before the face of the Lord. God doth not only expect that *his Ministers and Priests should weep between the Porch and the Altar*, when sore Judgements are upon this Land, as *Joel* 2. 17. but also that the people should weep too, *that the Bridegroom should go forth of his Chamber, and the Bride out of her Closet*, as *vers.* 16. that people should be *afflicted, mourn and weep, that their laughter should be turned into mourning, and their joy into heaviness*; Jam. 4. 9. He expects that those which escape his Judgements *should be like Doves upon the Mountains, every one mourning for his iniquities*, as *Ezek.* 6. 16. *London* may mourn, for her Judgements which have been so dreadful, but God expects they should mourn more for his displeasure, which hath been the cause of these Judgements, and most of all for their sins, which hath been the cause of his displeasure.

Weep London, *weep* for thy sins which have been so many and provoking; let thine eye affect thine heart: when thou lookest into thy burying-places, and thinkest how many of thy people have lately there taken up their Habitation; it should draw tears from thine eyes to think of thy sins which opened the doors of those Lodgings unto them; Methinks when thou passest thorow thy ruinous Habitations, and seest the heaps of Stones at the top of thy streets, when thou viewest thy half Churches and bare Steeples, and ragged Walls, and open Vaults; and the dismal Solitude in those places, which not long ago were full of people, it should fill thine heart with sorrow for thy sins, which have kindled such anger in the breast of God, as to send the late dreadful fire, which hath made such desolations.

Mourn London, *mourn*, put on Sackcloth, thou seest in part, what an evil and bitter thing it is, to offend a Holy and Jealous God; the effects of sin here are fearful sometimes, what evil is there in sin then

which

which is the cause of thy Ruines. God looks now that the sinners of *London* should become Mourners: We read of a Mark which was set upon the foreheads of them at *Jerusalem*, which did mourn and cry out for the Abominations that were done in the midst thereof, and they were separated from temporal destruction which was brought upon the rest, *Ezek.* 9. 4, 6. GOD doth set a mark upon them that mourn in *London* for the sins of *London*, and however he may deal with them in regard of temporal Calamities: be sure he will separate them, and preserve them from eternal destruction.

Methinks, the fall of *London* calls for a Mourning like the *Mourning* of Hadadrimmon *in the Valley* of Megiddo, where *Josiah* fell in Battel, *Zech.* 12. 11. And there should not only be publick mourning, but also private mourning, and secret mourning; Families apart, and Persons apart: It becomes Christians now, after such strokes of Gods Wrath, to keep secret Fasts, to bewail *London*'s Ruines, especially to bewail *London*'s sins; their eyes should weep in secret places, for the Abominations committed in the City, and bedew Gods feet with their tears, that if possible they might turn away his displeasure.

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8. *God doth expect that* London *should labour to pacifie his anger.* When God threatned to send the Sword, and to cut off from *Israel the head and the tail, the branch and the rush in one day*, and to send the Famine so sore, that they should *eat every man the flesh of his own arm*, yet it is said, *For all this his anger is not turned away, but his hand is stretched out still*, Isa. 9. 14, 17, 22, 21. And now God hath executed his Judgements of Plague and fire in *London*, have not we reason to fear that his anger is not yet turned away, but his hand is stretched out

still? When the *houses* of *London* were consumed, which were the fuel to the late Fire, then the Fire quickly went out; and if the *sins* of *London* had been consumed with the houses, if the inhabitants of the City had not brought forth their sins, when they were forced to leave their goods behind unto the flames, then we should have reason to think that the Fire of Gods anger was gone out, and his wrath turned away from the escaped remnant of *London*, insomuch as the sins of *London* have been the fuel, as it were to this dreadful Fire; But when so much sin after such Judgments is saved alive, untouch'd, and unmortified; when the Plague of sin doth rage so much after the Plague of Pestilence is removed; and the Fire of lust doth burn so much, when the other Fire is extinguished; when Londoners who have taken new houses, have brought into them their old hearts, and live in the practice of their old sins; when the Swearers, and Prophane, the Drunkards, and Unclean, the Covetous, Unrighteous, and Loose Livers still persevere in their wicked courses, and no Judgment will put a stop to them, but they grow more hardened and incorrigible, when as it is said, *Jer.* 5. 3. The Lord hath *stricken them* for sin, *but they are not grieved, consumed them, but they refuse to receive correction, making their faces harder than a rock, and refuse to return*: what can we conclude but that Gods anger doth still remain, yea is more enraged by this aggravation of their wickedness, and that he is stretching forth his hand to give them another blow.

God doth expect that *London* should use some means to pacifie his anger, and he gives them time for it by the pauses which he makes between his Judgments, being still slow to anger, and unwilling, if he be not even forced unto it, utterly to destroy this place, where his Name hath been called upon. O that *London* would be perswaded upon this Duty, which doth so much

much concern their ſafety and happineſs! when the Fire was in *London*, and it burned ſo furiouſly and dreadfully on the Monday, and Tueſday, Londoners hearts were ſunk within them, having little hopes of getting victory over this conqueror, which marched through their ſtreets; and therefore little reſiſtance was made, but all were buſily employed in flying from him, with their goods; but when the fury of the Fire was ſomething abated on the Wedneſday, and they began to conceive any hopes that it might be extinguiſhed, then they pluck up their ſpirits, and joyn their forces, and many thouſand hands are at work in drawing waters, and pouring them upon the flames, and their pains through Gods bleſſing was not unſucceſsful: The Fire of Gods wrath which ſhall devour the wicked, and burn them everlaſtingly, will be ſo furious and dreadful that the hearts of the damned will ſink under it without the leaſt hopes of ever extinguiſhing this flame, or flying from it when it hath once got hold of them: And therefore they will not attempt, but let alone all endeavours for ever to turn away Gods diſpleaſure, and to put out the unquenchable fire of Hell: but the fire of Gods wrath and anger *here* may be put out, and the *flames of his anger* may be turned into *flames of love*; Gods anger which hath been ſo hot againſt *London* may be cooled, his wrath alleviated, and his diſpleaſure removed: there is hope in *Iſrael* concerning this thing, God is not yet grown ſo furious that he will not be ſpoken unto, he is eaſie to be entreated, and therefore *London* may be encouraged in their endeavours to pacifie his anger. Let them not ſay as *Iſrael* of old, *Jer.* 2. 25. *There is no hope, no, for I have loved ſtrangers, and after them will I go.* Though Gods anger be not yet turned away, yet it *may* be turned away; and though one hand be ſtretched out to deſtroy you, yet the other hand is ſtretched forth to ſave you; *for he ſtretcheth forth his*

hand

hand all the day long, to a disobedient and gain-saying people, Rom. 10. 21. O labour then to pacifie Gods anger, to quench this fire; arise and gird your selves with humility; pluck up your spirits, and stir up your selves to lay hold on God, and stop him in the march of his judgements; bring forth your buckets, draw water, and pour it forth before the Lord; let your eyes be like fountains of tears; the voice of weeping, and mourning for sin, doth turn Gods bowels within him, *Jer.* 31. 18, 19, 20. I have surely heard *Ephraim* bemoaning himself, *Thou hast chastised me, and I was chastised*, &c. and when he *repented* after such chastisements, and was *ashamed* of his sin, God doth relent, and his bowels are moved for him, *Is* Ephraim *my dear Son? is he a pleasant Child? for since I spake against him, I earnestly remember him still, therefore my bowels are troubled for him; and I will surely have mercy upon him, saith the Lord.* If *London* would be chastised, and receive the impressions of grief and shame for their sins by these Judgments, Gods bowels would be moved, and his fierce anger would be changed into tender compassion; and though he hath spoken terribly against *London*, yet he would now speak comfortably unto her, he would earnestly remember her, and make her glad according to the dayes wherein he hath afflicted her, and the years wherein she hath seen evil; there is an excellent vertue in the tears of true repentance accompanied with the blood of Christ, applied by faith to quench the fire of Gods anger.

Sinners, God is angry with you, *Psal.* 7. 11. *God is angry with the wicked every day*, and it is worse to have God angry with you, then all the men in the world; his favour is better then life, his displeasure is worse then death: to have God angry with you, who is so just and jealous, who is so potent and furious, is very dreadful. If the wrath of an earthly King be like the

roaring

roaring of a Lyon, what is the wrath of the King of Heaven? and when his anger is stirred up by your sins, and blown into a flame, and breaks forth upon you, what will you do? you cannot hide your selves in any place where his all-seeing eye will not find you; you cannot flye into any place, where his stretched-forth arm will not reach you; you cannot gather such strength as to make head against him, and defend your selves from the strokes of his vengeance; *who can stand in his sight when once he is angry?* Psal. 76. 7. O then labour to pacifie his anger, you cannot flye from him, O then flye unto him; you cannot stand in his sight, when he is angry, O then fall down at his feet, make peace with this adversary, whilst you are upon the way, before he deliver you to the officer Death, and cast you into the prison of Hell.

Sinners, Gods patience doth as yet hold his arm; and his mercy calls upon you to repent, and he invites you to make your peace with him, *Isa.* 27. 4, 5. *Who would set the briars and thorns against me in battel? I would go thorow them, I would burn them together; or let him take hold on my strength, and make peace with me, and he shall make peace with me.* You will be like briars and thorns, which will easily take fire, and quickly be consumed in the time of Gods anger; and if briars and thorns, do offer to contend with devouring fire, what will be the issue, but the burning them up without remedy? you will find it sharp and painful for your feet, if you kick against the pricks; you will dash out your brains, if you run your head against a rock, or a brazen wall; none ever hardened themselves against God, and prospered; none ever fought against the God of heaven by their sins, but they were wounded, and in the end destroyed; sin, when it is finished, bringeth forth death, and wrath, and misery for ever: O then lay hold on Gods strength, and make peace with him;

fuit to him, take hold of the Scepter of grace and reconciliation, which is held forth unto you; take hold of his arm, and plead with him for mercy; take hold of his Son who is offered to you, who is set forth to be a propitiation for the remission of sins which are past through the forbearance of God, *Rom.* 3. 25. as yet God hath forborn you; as yet you are on this side of the grave, and hell, and there is a possibility of turning away Gods anger which is kindled against you, of flying from that Wrath which is pursuing of you, of escaping those miseries which are preparing for you; and therefore lay hold on Christ who is freely tendered unto you, who is able and willing to save you, and make your peace with the Father, and to procure a pardon for you: And further to move you, you are not only offered peace and reconciliation, but you are intreated to be reconciled, Ministers entreat you, yea God himself, and Jesus Christ by us, doth entreat, and pray, and beseech you, that you would accept of reconciliation, 2 *Cor.* 5. 20. Be astonished O ye Heavens! and wonder O ye Angels! Be astonished much more ye Sinners! and be rapt up with admiration O ye Rebels! the King of glory against whom you have rebelled, and who could crush you so easily without any injury to himself, is not only willing to lay aside his anger, but also entreats you to accept of reconciliation; heartily embrace Jesus Christ upon his own terms, and and the work will be done; otherwise the fury of the Lord will be so much the more provoked, and the Fire of his anger will break forth into such a flame, as none shall be able to quench; otherwise the Lord will be so much the more enraged against you, and meet you like a *roaring and devouring Lyon*, or *like a Bear bereaved of her Whelps*; *and rent the Caul of your heart, yea tear you in pieces, when there shall be none to deliver*, Hos. 13, 7, 8. Psal. 50. 22.

9. God

9. *God doth expect that* London *should turn from her evil wayes*; 2 Chron. 7. 14. The Lord maketh a sweet promise under the dreadful Judgements of Famine or Pestilence, which sometimes he sendeth upon his people for their sins, *If my people which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked waies: Then will I hear from Heaven, and forgive their sins, and will heal their Land.* God doth not only expect that Londoners should now acknowledge their sins, and humble themselves, and mourn for their sins; but also that they should turn from them, otherwise pardon, and healing, and his favour is not to be obtained, neither are further judgements likely to be prevented; they must *confess and forsake their sins, if they would find mercy*, Prov. 28. 13. the wicked must *forsake their way* of sin, and *turn unto the Lord*, and then *he will have mercy, and abundantly pardon*, Isa. 55. 7. God threatneth to go on to punish such as go on to transgress, Psal. 68. 21. *He will wound the head of his enemies, and the hairy scalp of such as go on still in their trespasses.*

Break off then your sins by repentance, and cast away all your transgressions from you; put away the evil of your doings from before the holy and jealous eyes of God; cease to do evil; cleanse your hands you sinners, and purifie your hearts ye wickedly-minded; wash your selves in the Fountain of Christs blood set open to you, that you may be cleansed from all filthiness of flesh and spirit, and be partakers of holiness, and the Divine Nature; Deny all Ungodliness and worldly Lusts; abstain from flesh-pleasing sinnes, which warre against the soul; and be not conformed to the wicked customs of wicked men; neither follow this ungodly generation to do evil, much

much less run with them to the same excess of riot: but be ye transformed by the renewing of your minds, and live soberly, righteously, and godly in this present evil World; and let the time past of your lives be sufficient wherein you have wrought the will of the Flesh, and served divers Lusts, and cast a blot upon the profession of Christianity: now be blameless, and harmless, and unrebukable in the midst of a crooked and perverse Nation, cast off the works of darkness, lay aside your night-vail of ignorance, put on the robes of light, walk honestly, as in the day, shining as lights where you live, forbear all works of darkness and sin, and as he which hath called you is holy, so be ye holy in all manner of conversation.

Sinners turn from your evil wayes, otherwise iniquity will be your ruine.

1, *Drunkards turn from your evil wayes*, over-charge not your selves with excess, where God allows you enough for use; *Look not upon the Wine when it is red, when it giveth its colour in the Cup, when it sparkleth and moveth it self aright: At last it biteth like a Serpent, and stingeth like an Adder*, Prov. 23. 31, 32. *wounds* and *woe* are the issue of excessive drinking, *vers.* 29. This sin may be sweet and pleasing to the eye and appetite in the temptation; but it will wound and sting the Conscience, worse than an Adder or Serpent can do the body, in the reflection; God hath put bitterness into the Cup by his judgements, and will you drink as deep as before? are you resolved to taste the Dreggs that lie at bottom? the Cup hath poison in it, soul poison, and will you drink of it still, though you murther and destroy your souls for ever by this sin? the Cup hath wrath in it, the wrath of an angry God; and is it good for you to drink off the Wine of Gods wrath? Drunkenness hath been your sin, and if you go on, God threatneth that Drunkenness shall be your punishment,

Jer. 13.

Jer. 13. 12. *Speak unto them this word, thus saith the Lord, every bottle shall be filled with Wine;* Drunkards like this very well, they are very well pleased that their bottles shall be filled with Wine, that they may empty them, but understand the meaning, vers. 13, 14. *Thus saith the Lord, I will fill all the Inhabitants of the Land with Drunkenness, and I will dash them one against another, even the Fathers, and the Sons together: I will not pity, nor spare, nor have mercy, but destroy them.* Drunkards, you reel and fall sometimes with your sin; God will make you reel and fall by his Judgments, and dash you one upon another, yea dash you in pieces and destroy you without pitie or mercie. Will you not forbear your Cups and excesses, God will put a Cup of trembling and astonishment into your hand; he will put Gall and Wormwood into your Cup, and make you taste the bitter effects of this sin; if he do not severelie scourge you for this sin here, he will be sure to torment you for this sin for ever.

Turn ye Drunkards from your evil waies; vomit up your sin by repentance; weep and mourn for all your sinful mirth and jollitie; and take heed of returning with the Dog, and licking up the vomit which you have disgorged: avoid the occasions of *this* sin, shun the companie of such as have been your Tempters; take heed of coming into the places where you have been drawn in to commit it; make a Covenant with your eyes that they may never lead you out of the way of God, into such places, where you have been so often overtaken; curb and restrain your appetite, take some kind of holy revenge upon your selves; denie your selves somethings which are lawful in themselves, because occasions of sin unto you; and instead of filling your selves with *Wine*, or strong Drink unto Drunkenness, and Excesse, labour to be filled with the Spirit, and by the Spirit to mortifie this and all o-

ther

ther deeds of the Bodie; and rather let the wicked wonder at you, and speak evil of you for your sobrietie, than God hate you, and bring destruction upon you for your intemperance.

2. *Adulterers, Turn from your evil waies*; come out of the unclean Bed; wallow not any longer in this besmearing mire: are you fallen into the Ditch, get up and come forth with speed, and wash your garments from the spots which they have received; are you taken in the Net, and ensnared in Adulterous embracements? Deliver your selves like a Roe from the Net of the Hunter, and like a Bird from the Snare of the Fowler. Lust not after the Beautie and Enjoyment of Adulterous Women; let not the soft and sweet language of their Lips entice you; nor the sparkling motions of their eyes enflame you; put not fire into your bosoms, and take heed of walking upon burning Coals; why will you consume your Bodie and time and substance, which cannot be redeemed? why will you bring upon your selves a wound and dishonour which cannot be wiped off? Why will you be like Oxen, which go to the slaughter, and be such fools as to bring upon your selves destruction?

Turn from your evil waies; dare not to go forward in that way which leads unto Death and Hell. *Marriage is honourable in all, and the Bed undefiled, but Whoremongers and Adulterers God will Judge*, Heb. 13. 4. God hath shot his Arrows into the Citie, and wounded many Adulterers for this sin, that had before defiled and wounded themselves by it; and will you go on, till a Dart pierce thorow your Liver? the beginning of the sin is sweet like Honie, but will not the end be more bitter than Wormwood? and if a little short pleasure of the Flesh be so desirable, will not the extream endless pain it will produce, be intolerable? can you be content to lie so many millions of

Years

Years under the horrible tortures of Hell, for a little present sensual delight, which when reaped, cannot yield you satisfaction? Is it sweet to fall into the arms of an Adulterous Woman? and will it not be bitter, yea, *a fearful thing to fall into the hands of the living God?* Heb. 10. 31. especially when he is irreconcilable angrie, and his anger burns like fire which is devouring, and unquenchable? You have seen the fire which hath burnt down the City how dreadful it was; the fire of Lust within you, is worse; and the fire of Hell beneath you, which is preparing for you, and unto which by this sin you are hastening, is a thousand fold more dreadful; (of which more by and by) and yet will you go on? O turn from your adulterous waies; come not near the door of such houses, where you have had incentives to Lust, and opportunities for such lewd practices; make a Covenant with your eyes; the spark is catch't at the eye, not only from it, but also by it; the spark that falling upon the tinder of an adulterous heart, puts it into a flame; do not look upon the Maid or Woman, that you may not think; do not think, that you may not lust; do not touch that you may not desire to taste; do not toy, lest you be caught; do not come too near the brink, lest you fall into the stream before you are aware; take heed of speculative uncleanness, as you would be kept from actual uncleanness; take heed of self-pollutions, as you would be kept from Adulterie with others; avoid occations of this sin, come not into such company and places where you may have opportunitie to commit it; flee Youthful Lusts, which war against the Soul; keep your minds pure and chast; resist the first suggestions to this sin; quench the fire, when it begins to kindle; look to the issue and consequents of this sin; remember that the holy eye of God is upon you, in your most secret retirements, and he will e're long call you to an account.

3. *Swearers, turn from your evil ways.* Remember the third Commandment, unto which a Threatning is annexed, of Gods charging guilt, especially upon the breakers hereof, *Exod.* 20. 7. *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.* The very use of the Name of God irreverently, is a breach of this Command; but to swear by the name of God in ordinary discourse, is a gross breach of it; which as it affronts God highly, so it will bring Condemnation certainly upon the guilty, that do not repent and forbear. When God hath made your mouths, and given you tongues to speak his praise, which then are your Glory; will you prophane the Name of this God, and turn not only the glory of God, but also your own glory into shame and dishonour, and that when you have not the motive and incentive to flesh-pleasing sins?

Herbert.

Take not his Name, who made thy mouth, in vain;
It gets thee nothing, and hath no excuse:
Lust and Wine plead a pleasure, Avarice gain:
But the cheap Swearer through his open sluce
Lets his soul run for nought, as little fearing:
Were I an Epicure, *I could bate swearing.*

Look into *Deut.* 28, 58, 59. what threatnings the Lord doth denounce there against such as do not fear his name; and surely it is for want of fear and awe of Gods Name, that any are so bold as to swear by it, or take it in vain: *If thou wilt not fear this glorious and fearful Name,* THE LORD THY GOD, *then the Lord will make thy Plagues wonderful, and the Plagues of thy seed, even great Plagues, and of long continuance, and sore sicknesses and of long continuance,* &c. Hath not God plagued and burned the City of *London*, amongst other sins,

sins, for this of Swearing? and yet will you swear still, and provoke the Lord to further wrath? when you have seen in part how fearful the Name of God is, in the Judgements which he hath executed, will you go on still to profane his Name? Do you not fear future Judgments? will not the Name of God be displayed more dreadfully before you, when he opens the Treasures of his wrath, and sends his Son in flaming Fire to take vengeance upon sinners? and yet will not you fear this Name of God?

Swearers, with what confidence can you pray to God? what hope can you have when you use Gods Name in Prayer, that you shall have the least audience or acceptance, when you abuse his Name so much, and cast such dishonour upon it by your Oaths? If you do not pray now, as Swearers seldom do, will you never be driven to your knees? will you never be brought to such extremities that no creature shall be able to give you any relief? and with what face can you then look up to God? will not your callings upon the Name of God be in vain, as you have taken his Name in vain? will not God laugh at your Calamity? and though you cry and shout, will not he shut out your Prayer, and bar the door of mercy upon you for ever?

Swearers, turn from your sin; make a Covenant with your mouth; set a Watch before the door of your lips; use Gods Name in Prayer, and reverently in discourse; do not swear by it, or take it in vain any more; get an awe of this Name upon your hearts, which will be an excellent means to keep you from this sin.

4. *Lyars, turn from your evil ways.* We read *Act.* 5. at the beginning, of *Annanias* and *Sapphira*, who were smitten with sudden Death for the sin of Lying; it is said, *they fell down at the Apostles feet, and gave up the ghost.* And hath not the sin of Lying been one ingredient in the meritorious Cause of the fall of so many

persons and houses by the Plague and Fire in the City of *London*? This sin of Lying, the Apostle doth especially caution the *Colossians* and *Ephesians* against, after the wonderful grace of God in the renovation of them according to his Image, *Col.* 3. 9. *Lye not one to another, seeing ye have put off the Old man, with his deeds; and have put on the New man, &c.* Eph. 4. 24, 25. *Having put on the New man; which after God is created in righteousness and true holiness. Put away lying, and speak every man truth to his Neighbour.* And this sin I may caution *Londoners* against, after the dreadful anger of God expressed in the Desolations which he hath made amongst them by his late Judgements; Lye not one to another any more, but speak every one Truth to his Neighbour. The Lord is a *God of truth*, and he *cannot lye*: The Devil is the Father of Lyes, and Lyars, *Joh.* 8. 44. and which is most eligible, to be children of God, or children of the Devil? A lying tongue is one of the seven Abominations which the Lord hateth, *Prov.* 6. 16, 17. And is there any good you can get by your lying, comparable to the evil of rendring your selves hateful and abominable in the sight of God? Is it needful for you sometimes to speak lyes? Is it not a thousand fold more needful for you always to speak truth? Are you likely to gain so much by the former, as by the latter? What is a little outward Emolument in comparison with inward Peace? Are you likely to lose so much by the latter, as by the former? What is the loss of external, temporal things, in comparison with the loss of your souls and happiness for ever? Is it needful to lye, that you may excuse your faults? this makes them double.

Herbert. *Nothing can need a lye;*
A fault which needs it most, grows two thereby.

Parents, Warn your children against this sin of Lying; do

do not spare the rod of Correction where you find them guilty; pass by twenty other faults, rather than this: Lying is the first link in the Chain of a thousand gross sins; rap off their fingers from the first link, lest the Chain after grow too strong for you to break.

Masters, Indulge not your Servants in this sin; the resolution of *David* was, *Psal.* 101. 7. *He that worketh deceit, shall not dwell in my house, he that telleth lyes, shall not tarry in my sight.* Especially take heed of leading Servants to this sin by your example; above all, of putting them upon this sin, by your perswasions or commands; for besides the guilt of their sin, which hereby you incur, your damage is like to be more than your advantage by their lies; If you put them upon lying for you, they will put themselves upon lying to you; and if you deceive others in some things by the former; they are likely to deceive you, deservedly, in greater things by the latter.

Young ones, Take heed of Lies; do nothing as may need the cloak and excuse of a lie; and if you be overtaken with a fault, never denie it when examined, but with sorrow acknowledge it, as you would gain favour with God and man: Take heed of this sin betimes; lay aside lying before it grows into a custom, which will be hard to leave. Old ones, break off this sin, before you be dragg'd by the chain of this sin into the fire of Hell, which is the threatened punishment thereof, *Rev.* 21. 8. Be not too hasty in speech, lest this sin issue forth at the door of your lips, before you are aware; speak alwaies as in the hearing of God, who knows whether your word and heart do agree, and who will one day call you to an account for this sin, and except you repent, punish you for it severely in the Lake of Fire and Brimstone.

5. *Slanderers, turn from your evil waies.* The sin of slandering is one of the worst sorts of lying; and the

teeth of Slanderers are compared to *spears and arrows, and their tongue to a sharp sword*, Psal. 57. 4. and when they utter their slanders, they *bend their Bow, and shoot their Arrows, they whet their Sword*, and wound therewith the reputation of others, which they are bound to be as careful of as their own, *Psal.* 64. 34. Slanderers are *false-witnesses*, who *lay to the charge of* others such *things as they know not*, Psal. 35. 11. they are *Lyons*, who tear in pieces the good Name of others; they are *Serpents*, whose words are stings, and full of deadly poyson; they are compared to *Malls, and Swords, and sharp Arrows*, Prov. 25. 18. yea they are like *mad men, who cast about fire-brands, and arrows, and death*, Prov. 26. 18. By this sin, you wound others, and are guilty of *tongue-murder*, but you wound your selves more, I mean your Consciences, and are guilty of *self-murther*, of *soul-murther*; and the poyson of such speeches is not so venomous and deadly in regard of your Neighbours good Name, as it is in regard of your own spirits, which are invenom'd, and will be destroyed hereby, without the application of the Blood of Christ for pardon and healing.

Slanderers, forbear your back-biting, slanderous speeches; forbear devouring words, which swallow up the good Name of your neighbours; let not your throats be like open Sepulchres, to entomb their Reputation; Take heed your tongues do not utter slanders and reproaches, devised by your selves; be careful also that you do not spread such calumnies as others have devised. Receive not any accusation against your Neighbours without good proof; drive away back-biting tongues with an angry countenance; and if you must hear of others faults, let love conceal them as much as may be from the knowledge of others; rather speak to themselves what you hear, and reprove them (if the things be scandalous) with prudence

dence, love, and a spirit of meekness. Remember the command, *Tit.* 3. 2. *Speak evil of no man.* And take heed of the sinful practice of the Women described, 1 *Tim.* 5. 13. *They learn to be idle, wandring about from house to house; and not only idle, but Tatlers also, and busie-bodies, speaking things which they ought not.* Where your tongues have been instrumental to wound others, and your selves withal, by slanderous speeches, make use of the same instrument for healing, labour to heal your selves by confession of your sin to God, and to heal others by acknowledging to them the wrong you have done them; labour to lick whole their fame, and by good words to promote their esteem, which you have unjustly taken away. Labour for so much humility and brotherly love, as to be as tender of their good name and fame as your own, and in honour to prefer them above your selves, which will make you ready to hide their faults, and keep you from evil surmises, and evil slanderous speeches.

6. *Revilers, Turn from your evil waies.* Reviling and slandering often go together, as proceeding both from the same root of malice and hatred; yet sometimes the malice is kept more close, when war is in the heart, and mischief is inwardly devised, and the Name secretly wounded with slanders behind the back, the tongue doth flatter, and like a Honey-comb, doth drop nothing but sweet words before the face. The sin of Reviling is open, and spits forth rancor and malice into the face, and breaks forth into bitter speeches, for the shame and disgrace of such persons, against whom they are spoken, though Revilers disgrace themselves more, by the weakness and ill government of spirit, which hereby they discover.

Revilers, refrain your angry bitter speeches; *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice,* Eph. 4. 31.

Do not quarrel and contend, do not break forth into brawls and clamours, and bitter reviling speeches, against such as give you no occasion, but desire to live at peace with you; and if others are angry and quarrel with you, labour to pacifie their anger, do not stir up the coals by your bitter retorts; *when you are reviled, revile not again*, like our Saviour, 1 *Pet.* 2. 23. *Render not evil for evil, nor railing for railing, but contrariwise blessing*, 1 *Pet.* 3. 9. The second blow breeds the quarrel, and the second reviling word breeds the strife; give to a hard speech the return of a soft answer, *Prov.* 15. 1. *A soft answer turneth away wrath, but grievous words stir up anger.* And *Prov.* 25. 15. *Long forbearance* is of great perswasion, and *a soft tongue breaketh a bone.* There is a marvellous force in a meek reception of bitter speeches to appease anger, and mollifie the spirits of those which are most fierce; whereas grievous and bitter returns stir up unto greater contention: Revenge not your selves with the hand, neither revenge your selves with the tongue; revile not your enemies, but *love them*, and *pray for them*, and *do good to them*, *feed* and *cloath them*, and *heap coals upon their head*, Matth. 5. 44. Rom. 12. 19, 20. *Be gentle, shewing all meekness to all men*, Tit. 3. 2. Especially revile not your friends, take heed of stirring up strife in the house where you live; be of a peaceable disposition; above all, take heed of reviling Christs friends, Gods children; revile not the Saints, remember that *no revilers*, especially such revilers that persevere in that sin, *shall inherit the kingdom of God*, 1 Cor. 6. 10. And when the Lord Jesus cometh at the last day, *He will execute judgment upon the ungodly, for their hard speeches which they have spoken against him*, in speaking against his people, *Jud.* 15.

Revilers, govern your tongues, *If any man among you seem to be religious, and bridleth not his tongue, that mans religion is vain*, Jam. 1. 26. Would you govern your selves

well,

well, according to Scripture rules, bridle and govern your tongues, Jam. 3. 3, 4. *Behold, we put bits into the horses mouths, that they may obey us, and we turn about their whole body. Behold also the Ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the Governour listeth.* Put a bit upon this little member, and you may the better have all the rest at command, and keep your selves in, when otherwise vented passions, like wild horses without reins, may carry you into many a precipice; when otherwise the fierce storms of your minds may break forth, and drive you upon rocks and shelves, and shipwrack both Soul and Body together. *There is a world of iniquity in the tongue, which defileth the whole body; the tongue is a fire, which setteth on fire the whole course of Nature, and it self is set on fire of Hell*, v. 6. Get the former fire quenched, get the heat of your tongues cooled, as you would escape the latter fire, I mean the fire of Hell, from whence the former fire doth proceed, and unto which it will certainly bring you. *The tongue is full of deadly poyson, it is an unruly evil, which no man can tame, when by Art the wildest beasts may, and have been tamed*, vers. 7, 8. Others cannot tame your tongues, but you may get them tamed your selves: put them under the government of Christ, and he will tame them, get your passions tamed within, and you may tame this member which is the instrument they make use of to vent themselves in your revilings; keep guard and sentinel before the door of your lips, and watch your words that you offend not with your tongues.

7. *Persecutors, turn from your evil ways:* Forbear persecuting the people of God, who desire your good, and are the best safeguard and defence by their Prayers and Faith of the places where they live, from miseries and destruction; is it good for you to hew at the bough

bough on which you ſtand over ſuch a deep, into which if you ſhould fall, it will be impoſſible for you to recover your ſelves again? Is it good for you to pull at the pillars of the houſe, which if you pluck down, will bring the houſe upon you, and bury you in its ruines? is it good to put your ſelves under the burthenſome ſtone which will grind you to powder? ſuppoſe whileſt you are breathing forth threatnings againſt any of Chriſts Diſciples, and are in the heat of your rage, and furious perſecution of them, you ſhould hear ſuch a voice as *Paul* did from Heaven, *Sinners, ſinners, why perſecute you me?* would it not cool, and ſtop you? you may hear this voice, if you will open your Ear unto the Word; It is Chriſt you perſecute in his Diſciples, it is Chriſt you wound thorow their ſides; you would do the ſame to him as the Jews did, were he alive amongſt you, and you had the ſame power as ſometimes was put into their hands againſt the Lord of life. I will not charge *London* with, and therefore need not warn them generally againſt the ſin of perſecution of Gods people, becauſe they have been a ſhelter to them, when the times have frowned moſt upon them; but are there none have need of this warning? Are there no *Judas's* amongſt them, none of *Paul's* ſpirit before his Converſion?

Perſecutors forbear this ſin, which makes you as like the Devil as any that I know, and locks you faſteſt in his arms; which is the very next door to the ſin againſt the Holy Ghoſt, which will bring upon you ſwift deſtruction; which will ſink you into the loweſt parts of the bottomleſs Pit; which will laſh and ſting your Conſciences with horrible ſcourges hereafter, if they be not awakened with horrour here; turn from this ſin before it be too late; Imitate *Paul*, and become friends to them againſt whom you have expreſſed ſo much enmity and ſpight.

8. *Covetous*

8. *Covetous Persons, turn from your evil waies*; God hath smitten you for the iniquity of your Covetousnes, do not go frowardly on in this sin: he hath substracted much of the fuel of this sin, and burnt it in the fire, let there be a greater decay in your lust of Covetousnes, then there hath been in any of your estates. Covetousnes is one of the sins which the Apostles would not have *so much as named amongst the Saints*, Ephes. 5. 3. It is a sin, if it reign, which is inconsistent with the truth of Grace, and power of Godlines, because it is *Idolatry*, Col. 3. 5. And the Apostle tells us expressly, that *Covetous persons shall not inherit the Kingdom of God*, 1 Cor. 9. 10. Yea, that *the Wrath of God shall come upon them*, Ephes. 5. 6.

Covetous persons turn from your sin, get this earthly member mortified: get your hearts loosened from those things, which you have hitherto made your God, and in which you have sought for your chiefest felicity.

Have you little in the World? Be contented with the portion which God gives you; you have as much as God seeth fit for you, Heb. 13. 5. *Let your conversation be without covetousnes, and be content with such things as you have.* Covetousnes will not heal your poverty any more, than riches can heal your covetousnes.

Have you much in the World? do your riches encrease? set not your heart upon them; make use of what God hath given you without such pitching and self-denial which the Lord Jesus never commanded in his Precepts of that kind; God never gave riches to save, but to use: Take heed of exceeding the bounds in spending, and do not spare the moderate use of what you have for fear of future wanting; use part of your estates for your selves in what is needful for the body, and suitable to your degree and quality; lay aside part for your posterity; and lay out part in the help of those in necessity, for relief of the poor, whereby

you

you will lay up for your selves a good foundation for the time to come, and at last, lay hold on eternal life; 1 Tim. 6. 18, 19.

9. *Unrighteous persons, turn from your evil waies.* God hath been righteous in his Judgements, because you have been unrighteous in your dealings; and as his Judgements are a reproof of your sin, so are they a warning to you to leave it. Unrighteous gains will yield you little advantage in the issue: See what the Apostle *James* speaks of the Wealth which men get in such a way, Chap. 5. 2, 3, 4. *Your riches are corrupted, and your Garments Moth-eaten: your Gold and Silver is Cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire: Ye have heaped treasure together for the last dayes, Behold the hire of your Labourers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries have entred into the ears of the Lord of Sabbath.* The curse of God goeth along with unlawful, unrighteous gains; and is like Moth and Rust to corrupt and canker them; they bring a fire into the flesh, and bones, which will eat and torment; they pierce men thorow with many sorrows, and at the latter end utterly consume them with terrours, if their conscience be awakened; Unrighteous persons do not heap up such *treasures of Wealth*, as by sin they heap up *treasures of Wrath* against the last day: The wrongs which they do to others, cry with a loud voice to God, and the Lord will be the avenger of all such as are defrauded. Let them that have been unrighteous then be unrighteous no more: you cannot wrong others so much by this sin, as you wrong your selves; shake your hands of dishonest gains; make restitution of what you have defrauded others, as you expect salvation, *non remittitur peccatum, nisi restituatur ablatum.* This is a hard saying to some, who have no other wealth, but what they have

have gained in a dishonest and unrighteous way; but will it not be harder to suffer the vengeance of Eternal fire for this sin? is it not better to impoverish your selves that you may be just and honest whilst you live, than to be damned and thrust into a place of torment when you die? You must leave what you have; if God do not take away what you have by some temporal calamity before, be sure Death will strip you of all; and is it not better for you to part with it your selves to the just owners, when this is the way to obtain pardon and peace, and an inheritance which is of a thousand-fold more value? and do not fear but God will make provision for you whilst you abide in the world, if you resolve to be honest, and put your trust in him, who hath the disposé of the earth, and the fulness thereof. Be righteous for the future, do not swerve a hair from the Rule of Right; *What you would that others should do unto you, do unto them*, this is a principle inscribed upon the heart by Nature, *and this is the Law and the Prophets*, Matth. 7. 12.

10. *Hypocrites, turn ye from your evil ways.* Methinks the terrible voice of God should affrighten you under your Hypocritical shows, and out-side Devotions: Methinks you should now bend your hearts to please the Lord, and approve your selves chiefly to him, who hath expressed so much displeasure against sinners, and is most highly offended with Hypocrites; what good will a Form do you, without the Power of Godliness? what good will shows do you, without sincere and substantial Service? What benefit will you get by counterfeit Graces, if your Graces be not real? if your Repentance, and Faith, and Love, and the like, be feigned, how uneffectual will they be to procure Pardon and Peace, and salvation? are you content to lose all your bodily exercise, and to have all your heartless lifeless duties rise up one day

in

in Judgement against you? What advantage will you get by a bare Profession of Religion, especially in such times when Profession, if it be strict, is discountenanced, and Professors if their Lamp shine with any brightness, and they carry any great sail, expose themselves to danger? And if you have not sincerity, which alone can yield you the true and sweet fruits of Religion, you are like to lose all, and of all others to make your selves most miserable; you may suffer from Men because you have a Profession, and you will suffer from God, because you have no more than a Profession: What then? should you cast off your Profession? No; so you would turn Apostates, and may fall into the sin against the Holy Ghost, which will bring upon you inevitable Damnation, but lay aside your Hypocrisie, and become sincere; be that in truth, which you are in show; labour for sincerity in regard of your State, and labour for sincerity in regard of your Duties.

Sinners, God calls upon all of you to turn from your evil waies by his thundering Voice.

Turn *presently*: let the time past be sufficient wherein you have fulfilled the desires of the flesh, and the mind; go not a step forward in the way of sin, lest you meet with destruction suddenly and perish without remedie.

Turn *universally*, say not of any sin, as *Lot* did of *Zoar*, *Is it a little one*; cast away all your transgressions, and let no iniquitie have dominion over you for the future.

Turn *heartily*, from an inward Principle of hatred to sin, and love to God, and not from outward considerations, and meerly upon the account of sins dreadful consequents.

Turn *constantly*, and with full purpose of heart, never to return unto your evil waies of sin any more.

10. The

10. *The Lord doth expect after such Judgments that* London *should seek him:* That they should not only turn from their evil ways, but also that they should *turn unto him that hath smitten them, and seek the Lord of Hosts*, Isa. 9. 13. We read, *Amos* 5. 2. *The Virgin of Israel is fallen, she is forsaken, and none to raise her up*: whereupon God calls this duty, *v.* 4, 5, 6, 8. *Thus saith the Lord to the house of* Israel, *Seek ye me, and ye shall live; but seek not* Bethel, *&c. Seek the Lord, and ye shall live, lest he break forth like fire in the house of* Joseph, *and devour, and there be none to quench; seek him who made the seven Stars, and* Orion, *and turneth the shadow of death into the morning, &c. the* LORD *is his Name*: and it follows, *v.* 15. *It may be the Lord will be gracious unto the remnant of* Joseph. And when this Duty is neglected, see the Threatning, *v.* 16. *Wailing shall be in all streets, and they shall say in all the high ways, Alas, alas! and they shall call the Husbandmen to mourning, and such as are skilful of lamentation, to wailing.* And now *London* is fallen, doth not the Lord call upon them, that they would call upon him; and as they would turn away his anger, and prevent their utter ruine, that they would seek him who can turn the shadow of Death into the Morning, and the blackest night of affliction into a day of Prosperity and Rejoycing.

London, seek the Lord, that ye may live, that there may be a reviving after the years of such death and ruines; seek the Lord, before the decree bring forth some other Judgment, and ye pass away like Chaff before the Whirlwind, in the day of the Lords fierce anger; it may be the Lord will be gracious to the remnant of this great City. God expects that *London* should now pray at another rate then heretofore they have done. It is said, *Dan.* 9. 13. *All this evil is come upon us, yet made we not our prayer unto the Lord our God*; and when God had consumed *Israel* because of their iniquities,

ties, the Prophet complains, *Isa.* 64. 7. *There is none that calleth upon thy Name, that stirreth up himself to take hold of thee.* Had the Prayers of *London* been such as they should have been, such as they have been, the Desolations of *London* might have been prevented: God expects that *London* under such Chastisements, should *pour out Prayers before him*, Isa. 26. 16. God hath spoken *terribly* unto them, he expects that they should cry *mightily* unto him. God expects that *London* should meet him in the way of his Judgments, not only with weepings for their sins, that they have provoked him unto so great displeasure, but also with Supplications for his Mercies. When *Jacob* was devoured, and his dwelling-place laid waste, *Psal.* 79. 7. you have their prayer, *vers.* 8, 9, &c. *O remember not against us former iniquities, let thy tender mercies speedily prevent us, for we are brought very low: Help us O Lord God of our salvation, for the glory of thy Name: deliver us and purge away our sins for thy Names sake.* And the Church under desolating Judgments doth in prayer express her self very pathetically, Isa. 63. 15, &c. *Look down from Heaven, and behold from the habitation of thy holiness, and thy glory: where is thy zeal, and thy strength, the sounding of thy bowels? and thy mercies, are they restrained? Doubtless, thou art our Father, &c. We are thine return for thy servants sake, &c.* and chap. 64. 9. *Be not wroth very sore, O Lord, neither remember iniquity for ever, behold, see, we beseech thee, we are all thy people.* God hath been pleading and contending with *London* by his Judgments, and God doth look that *London* should plead with him in prayer for his Mercies.

London, seek the Lord of Hosts, who hath come forth against you in battel, and wounded you with his sharp arrows, and yet hath not laid down his weapons; get to your knees; hang about Gods feet and arms; fill your mouths with arguments to stay him in the course

of

of his Judgments; let not the apple of your eye cease from weeping, that you have displeased him; and let not your tongue cease from humble and earnest entreaties, that he would pardon you, and remove his displeasure from you.

Seek the Lord *humbly*; put your mouths in the dust, if so be there may be any hope. God hears the Cry of the Humble, and will not despise their Prayer, *Psal.* 10. 17. *Psal.* 102. 17.

Seek the Lord diligently: He hath promised to be found of all them that diligently seek him, *Heb.* 11. 6. God looks for earnest, hearty, fervent Prayer. There is a sweet Promise which God makes to his Peoples Prayers after his sore Judgments which he had brought upon them; *Jer.* 29. 11, 12, 13. *I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go, and pray unto me, and I will hearken unto you: And ye shall seek me and find me, when ye shall search for me with all your heart.*

Seek the Lord *believingly*; mingle your Prayers with Faith, and make use of the Mediation of Christ, that you may prevail.

11. *God calls upon* London, *by the voice of his Judgments, to prepare for greater troubles.* The face of God seems to threaten greater troubles, there is little sign that Gods brow is smoothened now, more than it was before the Fire; there is little evidence of the appeasement of Gods anger: The face of the times seems to threaten greater troubles; the Cloud over *London* and *England* is still very black, and seems to be thicker then it was before.

1. *Gods own people are like to undergo greater troubles:* some of them have endured much, but they are like to endure much more; some of them have suffered deeply,

but they are like to suffer greater things more generally: they have been brought low by affliction, but not so low *as others be*; when others of Gods people are stript of all, they enjoy a comparative prosperity; they are not so low as they *deserve to be*; their Gospel-reproaching sins deserve far greater severities: they are not so low as they *may have need to be*; they may need greater troubles, to unite them more one to another in their affections, to further their sanctification, to wean and loosen them more from the World; to humble them for, and purifie them more from sin; to exercise and brighten more their graces: they are not so low as *possibly they must be* before they be exalted; the Night is the darkest before the Day breaks; the storm is the fiercest many times in its last blast; and the afflictions of Gods people are the sorest before God gives them deliverance; God layes his people most low, when he intends their highest exaltation: surely, the expected shock is not yet over, and Gods Peoples most dreadful sufferings seem most immediately to be threatned, they seem to be neat, very near, even at the doors. The intent of the late Judgements by Plague and Fire, seems plainly to be for the fitting and preparing of them for more smart and heavy strokes. If God had permitted those expected sufferings to have come upon them more suddenly, they might have found them more unready; God hath given them time to prepare, and awakening warnings to prepare; and when will they be ready to suffer like Christians, like Protestants, if now they be not ready?

2. *The Prophane and wicked Generation in the Land, are like to endure greater troubles,* as hath been shown, *pag.* 80, 81, 82. and when the storm of Gods anger doth break down upon them, are there no drops like to fall upon *London*? Is not the whole Land likely to be in danger of ruine, when God doth deal with the ungodly

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and wicked Crew, whom he spares for some time, whilest he punisheth so severely the more righteous? The troubles of *London* have been great, but methinks it is evident, that *London* is in danger of greater troubles; therefore they have need to make preparation, which they have had such awakening calls unto. Some possibly may think the bitterness of *Londons* troubles is over, because their troubles have been so bitter; that the sharp winter cold is gone, when it was so sharp in the midst of Winter, and the Sun had got to some height; but *March* can bring in as cold nipping Frost, as *December* and *January* did; and when the Spring of Prosperitie is expected by some, they may find the sharpest part of the Winter of troubles to be behind. Prepare therefore *London* for greater troubles.

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12. *God doth expect that* London *should trust no more in arms of flesh, but in himself alone.* By these Judgments God hath shewn to *London* the weakness and insufficiencie of arms of flesh what broken reeds they are. Some put their trust in men, and their great expectation of relief and comfort hath been from their friends; by the Plague God hath shewn, how frail and weak man is, how like grass, or a flower that quickly withereth, or is cut down; how like glass, or a bubble, which is easily broken and vanisheth; many have lost by the Plague their chief friends upon whom they have had all their dependance, and the Lord hath shewn how insufficient a foundation man is for any ones trust and confidence, therefore he calleth aloud to *London*, to *cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?* Isa. 2. 22. not to trust in *any of the Sons of men, in whom there is no help*; and the reason is, because *their breath goeth forth, and they re-*

turn to their dust, in that very day all their thoughts perish, Psal. 146. 3, 4. Some put their trust in their wealth and riches, Prov. 18. 11. *The rich mans wealth is his City, and a high Wall is his own conceit.* God hath by the Fire, which hath consumed so much of the wealth of the City, shewn how insufficient a foundation wealth is for any mans confidence, he hath made it evident that riches are uncertain, and that they fly away with Eagles wings, sometimes whilest the owners are looking on; may not that which is threatned, *Psal.* 52. 5, 7, be spoken of many in *London*, that *God hath rooted some of them* by the Plague *out of the Land of the living, plucked* and forced *others out of their Habitations* by the Fire, and taken away their stay and prop from them, of whom it may be said, *Lo these are they that made not God their strength, but trusted in the abundance of their Riches, and strengthened themselves in their Wickedness.*

London, trust no more in arms of Flesh, but trust in God alone: *It is better to trust in the Lord, than to put confidence in men; It is better to trust in the Lord, than to put confidence in Princes*, Psal. 118. 8, 9. God is knocking off your fingers from all things here below, his will is, that you should put your trust in him; which is one promised effect of great desolations and afflictions, that you should labour after; *Zeph.* 3. 12. *I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord.* You were not so forward to trust in the Lord when you had greater abundance, endeavour to trust in him, now you are brought into greater poverty and affliction: his infinite Power, wisdom, Loving-kindness, his Promise, Truth and Faithfulness are a strong bottom for your trust and confidence in God. Trust in him at all times, in the worst of times; when your danger is greatest, he will be your *help and shield*, Psal. 115. 11.

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he will be your refuge under oppreſſion, and *preſent help in time of trouble*, Pſal. 46. 1. he will be your rock and fortreſs, your high tower to defend you, or your Deliverer to redeem you out of all your troubles: truſt in God alone for all things: if you make uſe of creatures, do not lean and ſtay upon them, for they will ſlip from under you; but ſtay your ſelves on God. O the peace and quiet which this will yield in ſhaking troubleſom daies! when others hearts tremble within them, and are moved like leaves upon the approach of danger, *You ſhall not be afraid of evil tydings, but have your hearts fixed truſting in the Lord*, Pſal. 112. 7.

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13. *God doth expect that* London *ſhould have Death in continual remembrance.* This God expects from the Judgement of the Plague, the death of ſo many thouſands a week in *London*, gave ſuch a ſpectacle of Mortality, and Preached ſuch a Sermon in the City, as ſhould bring the remembrance of Death into their minds every day of their lives; the death, if it were but of one or two ſhould put you in mind of your latter end; but when you have ſeen ſo many go down into the Pit before you, it ſhould inſcribe the remembrance of Death more deeply upon your minds, the Record of which you ſhould look daily into: the Gates of the City in the year of the Plague, ſeem'd to have this Inſcription upon them, *All Fleſh is Graſs*; Let that word ſound every day in your ears, and remember your bodies are expoſed to the ſtroke of death every day; and though you have out-lived the Plague, that yet Death hath you in the chaſe, and will ere long (you know not how ſoon) overtake you; remember your glaſs is running, and will quickly be run out; and therefore *all the daies of your appointed time*, as you ſhould remember, ſo you ſhould *prepare for your great change*. Job 14. 14.

God expects that the remaining Inhabitants of *London* should be prepared well for Death now, when they have had Death so much in their view: *some of you* have been sick of the Plague, and brought to the very brink of the Grave; *all of you* have been in danger of the Plague, when the Disease was so sore and raging: I fear *most of you* were unprepared for Death at that time, and had you died then, that it would have been with horrour: and I believe, that there are *few of you*, but did in the time of your fears and danger, make Vows and Promises, if the Lord would shelter you from the Arrows, which flew about you, and spare your lives then, that you would lead new lives, and be more careful to prepare for your change, so that Death should not take you so unprovided any more: God expects the fulfilling of your Promises; and that you should live up to the Vows, which you made in the time of your distress; and so provide your selves whilst you are well, that the Messenger of Death may have a welcome reception, when ever he summoneth you to leave this world.

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14. *God expects that* London *should retain great impressions of Eternity*, You have had the door of Eternitie set wide open in your view, when so many were thronging in at the door, and I believe you had deeper apprehensions of Eternitie in those daies, than ever you had in your lives; take heed that those impressions do not wear off, and that you lose not those apprehensions, especially when you are drawing every day nearer and nearer thereunto. Think often of the vast Ocean of Eternitie without bottom or bank on the other side, into which the whole stream of time will empty it self; and how quickly the small Rivulet of your appointed daies may fall into it: Think often of the

the unalterable state of Joy or Misery, which you must enter into at the end of your course: think how thin and short the pleasures of sin are in this life, in comparison of the horrible and endless torments of Hell; and how *light and momentaneous the Afflictions of Gods people are here, in comparison with the exceeding and eternal weight of glory prepared for them in Heaven*, 2 Cor. 4. 17.

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15. *God doth call upon* London *by the Fire, which burnt down the City, to secure themselves against the fire of Hell.* London's Fire was dreadful, but the Fire of Hell will be a thousand fold more dreadful. The Fire of *London* was kindled by man; be sure some second cause was made use of herein; but the Fire of Hell will be kindled by God himself, *Isa.* 30. 33. *Tophet is ordained of old, for the King it is prepared, he hath made it deep and large: the pile thereof is Fire and much Wood, and the breath of the Lord like a stream of Brimstone doth kindle it.* The Fire of *London* burnt the houses of the City, and consumed much of the goods; but the Fire of Hell will burn the persons of the wicked, *Matth.* 25. 41. *Depart ye cursed into everlasting Fire.* The Fire of *London* did burn most, but not all the houses in the City, some are yet remaining; but the Fire of Hell will burn all the persons of the wicked, not one of them shall escape and remain. The Fire of *London* was extinguished, and did last but four daies; but the fire of Hell will be unextinguishable, it will burn for ever, it is called everlasting Fire, in which the damned must lie and burn eternally, without any possibility of ever getting forth. If you had known before of *London*'s Fire, where it would begin, and how it would spread, and seize upon your houses, surely you would have taken some course for the prevention of it; you knew before of

the Fire of Hell, the Word of God hath revealed it: O take some course for prevention of it, at least for securing of your selves against it: when the fire was burning in *London*, you did fly from it, least it should have consumed your persons as well as houses; O fly from the Fire of Hell, into which your persons will be thrown if you go on in sin; fly from the wrath which is to come; fly unto Jesus Christ, who alone can deliver you.

16. *God doth call upon* Londoners *by the Fire, to be like Strangers and Pilgrims in the World.* God hath burned you out of your habitations, that he might loosen your affections from Houses, and Riches, and all things here below; that he might unsettle you, unhinge, unfixe you, that you might never think of Rest and Settlement in the Creatures, as long as you live: God calls upon you by his Judgement, to take off your hearts from this World, which is so very uncertain, and to be like Strangers and Pilgrims upon the earth, who are to take up your lodging here but a few dayes and nights in your passage to the other world; God expects you should live as those who have here no certain dwelling place, and therefore that you should not lavish away too much of your thoughts and affections, and time, about these uncertain things, which are of so short a continuance, and with which you cannot have a long abode; God hath by his Judgments crucified the World very much before you, and he expects that the World should be crucified in you; God hath poured contempt upon the world, and set a mark of disgrace thereon; he hath cast dirt upon the face where you fancied before so much beauty to lye; and he expects that you should fall in esteem, and grow out of love with the World, and never go a whoring from him to the creature any more.

17. *God*

17. *God calls upon* London *to make him their habitation*, Psal. 90. 1. *Lord thou hast been our dwelling place in all generations.* God is the *hiding-place*, and he is the *dwelling-place* of his people; you have lost your dwelling by the Fire, make God your habitation, and dwell in him, to whom you may have constant resort, and in whom you may have a sure abode. Get possession of this house by your union to God through his Son; and when you are in, keep possession, abide in this house, do not wander from him, and turn your selves out of doors, by breaking of his houshold laws; make God your home, and labour to be much acquainted at home; spend your time with God, and give your hearts to him: Rest and repose your selves in God daily; look for all your provisions in him, and from him; walk in him, and with him. Make God your habitation.

18. *God calleth upon* London *to seek after an abiding City*, Heb. 13. 14. *We have here no continuing City, but we seek one to come. London* hath reason to say the former, therefore let *London* do the latter: You have seen the City fall by the Fire, seek after a City which hath more lasting foundations, and is of such strong building, that neither time can wear and weaken, nor flames of Fire reach and consume. I mean the New *Jerusalem*, which is above, the Heavenly City, whose Builder and Maker is God; there are Mansions, abiding places for the Saints, *Joh.* 14. 2. There the wicked will cease from troubling, and the weary will be at rest: Seek after this City, labour for a title to it, lay up your Treasure in it, get your affections set upon it; above all Trades drive a trade from Heaven, which in the issue will yield you the best returns.

19. *God doth expect that* London *should labour to build his House.* The neglect of Gods House, I believe hath been a great cause of the fall of so many Houses in the City by Fire. God expects that now you should endeavour the building of his House; otherwise, I do not think that God will build again your houses: you may have an Act of Parliament for building the City, and set Workmen about it; but unless God do enact it too, the building will never go forward; unless God build the City, the Workmen will labour in vain. Read and consider the Prophesie of *Haggai.* Set about the work of Reformation more vigorously; especially in the house and worship of God.

20. *God doth expect that* Londoners *should dedicate themselves and Families unto him.* You have broken your Baptismal and other Vows, and God hath made great breaches upon you for your Infidelity; now renew your Vows, give up your selves to God, avouch him to be your God, and avouch your selves to be his People, and live accordingly: Take up *Joshuah's* resolution, that whatever others in the Land do, that you and your Families will serve the Lord: Make it your only business in the World to serve God; let Religion have an influence upon all your actions; do nothing without the Warrant of Gods precept; let your Conversation be such as becometh the Gospel; govern your Families in the fear of God; fill all your Relations with duty; learn more righteousness by Gods Judgments, and be quickned by them unto a more holy and strict walking.

And if you yield such fruits as these, which God expects after his plowing and harrowing of you; if you

open

open you Ear to the *Terrible Voice of the Lord*, which hath uttered it ſelf *in the City*, and with full purpoſe of heart ſet about the practice of the duties he expects and calls for; then you may hope that he will yet build you up and plant you, that he will cloſe your breaches, and raiſe up your ruinous Habitations; that he will make you glad according to the Years wherein he hath afflicted you, and give you to ſee good dayes, inſtead of thoſe evil which you have ſeen and felt; then the Lord will rejoyce over you to do you good; and make *London* like Mount *Zion*, where he will pitch his Tent, and take up his Habitation; then he will compaſs you about with the Bullwark of Salvation, and prevent thoſe further utterly Deſolating Judgments which you are in danger of; yea the Lord will be as a *wall of fire* round about you, and the Glory in the midſt of *London*, from whence his Praiſe and your Fame ſhall ſound throughout the whole World.

FINIS.

Soli Deo Gloria.

A SERMON

Preached at the

FUNERAL

OF

Mr. *Abraham Faneway*,

Minister of the Gospel; in *Aldermanbury* Church, the Eighteenth day of *September*. 1665.

By *THOMAS VINCENT*,

Sometime Minister of *Maudlins Milkstreet*.

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A

Funeral Sermon.

Isa. 57. 1. 2.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.

IT was a time of *great sin* which did presage *great misery*, when this part of the Prophesie was written, which doth begin at the ninth verse of the 56th Chapter, where the Prophet doth make Proclamation to all the Beasts of the Field and Forrest, to come and devour; whereby most understand the *Babylonians*, and all their Confederates, whom the Lord would call and send to devour the Jewish Nation for their sins: *all ye beasts of the field come to devour, yea, all ye Beasts of the Forrest*, verse 9. And the reason hereof, why God suffers such *beasts from without* to break in upon the Flock, is because there were so many *beasts within*; the Watchmen were beasts, as they are described, *verse* 10, 11. 12. *His Watchmen are blind, they are all ignorant, they are all dumb Dogs, they cannot bark, sleeping, lying down, loving*

to slumber; yea, they are greedy Dogs which can never have enough, and they are Shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter: Come ye, say they, I will fetch Wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant. This is a notable description of the generality of the Watch-men, or Prophets and Ministers, who took upon them to teach the People; the Prophet calls them no better than a company of Dogs, and because some Dogs are useful; he distinguisheth them from such by five properties:

1. They were *blind Dogs*, they could not see, they were ignorant, and did not understand; they should have been Seers but they had no eyes; they should have been Guides, but they did not know the way; they were blind guides, who lead their blind followers into the Ditch.

2. They were *dumb Dogs*, they could not bark, Dogs, that can bark are good for something, they can look to sheep, and by their barking forewarn them of the coming of Wolves; they can look to houses, and forewarn them of the Approach of Thieves; but dumb Dogs are profitable for neither: The Watch-men of *Israel* were dumb Dogs; they could not tell the people of their danger; nor fore-warn them of the evil which was coming upon them; they were dumb-Dogs as they had no eyes, so they had no tongues, they could not speak from God to the people, neither could they speak in the behalf of the people unto God; they had neither the Gift of Prophesie, neither had they the gift of Prayer.

3. They were *sleepy Dogs*, they slept; they lay down; they loved to slumber: In stead of standing at the Watch-Tower, like Watch-Men, they lay down upon their beds; like sluggish Dogs, they were given to slumber; instead of vigilancy and industry, which becomes

comes Shepherds, they were sleepy and slothful.

4. They were *greedy Dogs*, who could never have enough, who never were satisfied; they did not look to the Flock, but they looked to their own way, to the way which was most gainful; they sought their own things, and not the good of the people; they minded the Fleece more than the Flock, and instead of feeding, they devoured them, instead of gaining souls for the Lord; they sought gain for themselves, they looked every one for his gain from his quarter; they were like those *Dogs* spoken of *Mic.* 3. 5. that did *bite with their teeth, and he that did not put into their mouths, they prepared War against him.*

5. They were *drunken sottish beasts*: Come, say they, I will fetch wine, and we will fill our selves with strong drink, &c. Instead of labouring to fill themselves with gifts and graces for the faithful discharging their Office, they filled themselves with wine and strong drink, they were addicted to sensuality, which was accompanied with resolution in their way, and carnal security; To morrow shall be as this day, and much more abundant.

At this time (when there were such Watchmen, which presaged some near approaching Judgement) it was that the righteous perished, and the sin of the people was, that none layed it to heart: *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the Righteous are taken away from the evil to come: He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.*

In which words there are four general parts.

1 A description of the people of God, and that by three Characters.
- 1 *They are righteous persons.*
- 2 *They are merciful persons.*
- 3 *They walk in their uprightness.*

2 A description of the death of such persons, in two expressions.
- 1 They perish.
- 2 They are taken away.

3 A description of the happiness of these persons in their death.
- 1 They are taken away from the evil to come.
- 2 They enter into peace, in regard of their souls, rest in their beds, in regard of their bodies.

4 The universal sin of the Jewes, in reference to the death of these persons.
- 1 That they did not lay it to heart, that they did not grieve for the thing.
- 2 That they did not consider the reason of the thing, namely, some approaching evil which they were taken away from.

I shall not meddle with the description of the people of God, except I touch on it in the application at the last: From the three other parts, we may observe these three Doctrines.

Doct. 1. *That righteous persons are liable to death.*

Doct. 2. *That the righteous are happy in their death.*

Doct. 3. *That it is the duty of Christians to lay to heart the death of the righteous.*

Doct. 1. *That righteous persons are liable to death*; they may perish, *The righteous perisheth*; they may be taken away, *merciful men are taken away.*

Here I shall shew:

1. *How the righteous may be said to perish.*
2. *How they may be said to be taken away.*
3. *Why the righteous perish, and are taken away.*
4. *Apply*, and all very briefly.

1. *How the righteous may be said to perish*, we read, *Joh.* 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.*

It is true, that the souls of the righteous shall not perish,

perish, they are not liable to the stroke of death, as the bodies of all men, nor to the stroke of Gods wrath, as the souls of wicked men. 2. The graces of the righteous shall never perish, they may decay, but they shall never perish; the spiritual life shall continue when their natural life is at an end. Neither 3. shall the bodies of the righteous quite perish, they shall not perish for ever; because the Union between the body and Christ, as well as between the Soul and Christ, doth remain, when the union between the soul and the body is dissolved; and therefore Christ will raise up the bodies of the righteous in glory at the last day, *Joh.* 6. 39, 40, 44, 45. So that the righteous shall not perish totally, nor finally, in any part.

But the righteous perish in part for a while at death, their bodies perish, when the silver cord is loosned, and the golden bowl is broken, when the Earthen Vessel is crack'd, when the Earthen Tabernacle is dissolved, and dust returneth into dust, as it was, when the soul taketh its flight from the body unto God, and leaves the carkass cold behind, which is quickly putrified, and eaten up by worms; when death seizeth and feedeth on the bodies of the righteous, they may be said to perish.

2. *How the righteous may be said to be taken away*, when they go out of this world.

The righteous are taken away,
1. *By God.*
2. *By Death.*
3. *By Angels.*
4. *By Friends.*

1. The righteous are taken away *by God*, when they go out of this world; their times are in Gods hand, *Psal.* 31. 15. The number of their dates is determined, and their moneths bounded by him, *Job* 14. 5. their persons, and their lives, are wholly at Gods disposal; he gave them their being and place in the world, and he

calls for them away where, and when, and how he pleaseth; he took them out of the world, in regard of their state, when he gave them spiritual life, and he takes them out of the world, in regard of their place, when he takes away their natural life.

2. The righteous are taken away *by Death*; which is Gods Commissioned Officer, whom he sends to call for his servants, when they have finished their course, and to take them away out of the Land of the living: God delivers up his people to the power of death for a while, and suffers this great universal Tyrant to seize upon them, and carry them captive, to lay his Bonds and Chains upon them, to bind their faces in secret, and hide them in the dust until the morning of the Resurrection.

3. The righteous are taken away *by Angels*, when they die; *when* Lazarus *died*, *he was carried by Angels into* Abrahams *bosome*, *Luke* 16. 22. The souls of the righteous are no sooner separated from their bodies, but they are conveyed by Angels into the heavenly Paradise, into the Mansions which the Lord Jesus Christ hath prepared for them in his Fathers House, of which he hath taken possession; when they depart this world they go to Christ, *Phil.* 1. 23. when they are absent from the body, they are present with the Lord, 2 *Cor.* 5. 8.

4. The righteous are taken away *by Friends*; when their souls are departed, their Mourning Friends go about the streets, and take away their bodies out of their houses, and convey them to the grave, the common Receptacle of all mankind.

3. Why the righteous perish, and are taken away?

1. *Because they are men.*
2. *Because they are sinners.*
3. *Because they are Saints.*

R. 1. The righteous perish, or die, because they are

men and *Women*, whose bodies are frail and weak, compounded of Elements with contrary qualities, which do fight one against another; and however, they are wonderfully tempered together by God, so as to maintain a union under one form, for a while, by the addition of supplies of nourishment from meat, drink, sleep, and the like, yet there is a secret wasting and decay, through their inward opposition and contrariety; and in time, the radical heat and moisture will be consumed; and then the bodie must of necessity fall into its dust, if no contracted disease or violence do hasten and fore-stall its dissolution. The bodies of the righteous do not differ here from the bodies of the wicked; in Regeneration their souls are changed, but their bodies remain as they were, they shall be made immortal, and glorious bodies, like Christs, but they are here vile, frail, exposed to sickness and death.

R. 2. The righteous perish because they are sinners, *Rom.* 5, 12. *By one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.* Indeed the righteous are *pardoned sinners*, and therefore they shall be saved from the *second death*; but because they are *sinners*, therefore they shall not escape the stroke of the *first death*: the righteous are delivered from the guilt of sin, and from the reigning power of sin, and from the future everlasting punishment of sin; yet they having a bodie of sin and death still within them, not wholly mortified, the death of their bodie is unavoidable by them.

R. 3. The righteous perish, because they are *Saints*; as sinners they die, and so death is some kind of punishment to them, in regard of their bodies, which consume for a while in the grave; as Saints they die, and so death is a priviledge to them, in regard of their souls, which through the dark entrie of death are translated into a place of marvellous light, and glory, and happi-

unles because the righteous are Saints and Children of God, because they stand in so near a relation to God, and he hath so dear an affection for them, therefore he will not suffer them alwaies to live in a world of sin and misery, and in a state of such bondage, and estrangement, but sends for them away by death, that they may have rest in the Mansions of his house, and deliverance from the bondage of corruption, and that they might have nearer views of his face, and fuller enjoyment of himself in the Kingdom of Heaven.

Use 1. Are the righteous liable to death? Let none wonder then if some of the righteous fall by the Plague, which at this day rageth so sorely amongst us: however, the Lord kept our deceased Brother from this disease, yet to our grief we hear of several righteous persons whom the Lord hath taken away by this common distemper; they are exposed to death as well as others, and their bodies having the same composure with the wicked, are exposed to the same diseases, the Plague it self not excepted. Indeed, *Psal.* 91. 3, 4. God promiseth to *cover his people with his feathers, and to deliver them from the noysom Pestilence.*

But 1. This being a temporal Promise, is not absolute, as no other temporal promises are, but have this condition implied, where it is not expressed, that God will do, or give such and such things to his people, if he see fit, if it be most for his glory, and their good, and with this condition we are to understand Gods Promise to his people, of keeping them from the Plague; and where-ever he doth keep his people from this disease, he doth it by vertue of his Promise, and so is true in fulfilling his Promise unto some; yet he cannot be said to be untrue, and unfaithful, if he do not fulfil it unto all, insomuch as the Promise is not absolute and universal.

2. Moreover, we must know, that temporal promi-

ses were fulfilled more, as to the Letter formerly, then since these Gospel-times, wherein God usually gives less of temporal, and more of spiritual blessings unto his people; he may not deliver them from the plague of the body, but that which is greater, deliver them from the plague of the heart.

3. Besides, I may add, that the Pestilences of old time, I judge, did differ from our Pestilences: I shall not dispute, whether the nature of the disease were the same, whether it was so contagious formerly; but this the Scripture doth clearly hold forth, that those Pestilences were suddenly sent, and though they made great slaughter, yet they were as suddenly removed; as also, that God made use of the Ministration of Angels in the inflicting of them: See *Numb.* 15. *Numb.* 25. 2 *Sam.* 24. And where there was such an immediate hand of God in the disease, I suppose he did make a greater discrimination between the righteous and the wicked, and cover his people that were sincere under his feathers, and shelter them from the disease, when his hand did find out the wicked, and smite those with death who were rebellious: But the Pestilences in our daies and Countries (whatever extraordinary hand of Providence do send them as a punishment for sin) they come more gradually, and are of longer continuance, and I believe have not that Ministration of Angels in the inflicting of them, more than other diseases; and therefore that the righteous are little differenced from the wicked in their preservation from this, more than from other diseases unto which the bodies of all in common are equally liable.

Use 2. If the righteous are liable to death, surely then the wicked are much more liable; your danger is great at all times, but much more in such a year of Visitation as this, and in such a place as *London*, where the evil arrows of Pestilence do flie so thick about your ears.

Sinners, have you not read the black Bill of 6988. which died by the Plague the first week of this moneth, and 6544. which died by the Plague the second week? and do the Bells sound a retreat of this Enemy Death, which hath got amongst us? Do the multitude of Coffins which you see carried every hour to the grave, speak a decrease of the Plague; many thousands are fallen, and more thousands are like to fall; and who of you all, that are in your sins, can reasonably hope to escape; some of the righteous themselves do fall, and if God spareth not his own people, how can you think of preservation? If you have not entered into Covenant with God, can you now make Covenant with death? what Security can you have now? what peace can you find, when you have not made your peace with God, and you are in such danger every hour of being sent for to his Judgment-Seat, by this grim Messenger, whom none can resist.

Sinners, your condition is very sad, your straits are very great; God hath hedged you in, and you cannot get away; he hath you at his mercy, his Bow is now bent, his Arrow is upon the string; he may smite you while you sit in those Pews, or stand in those Iles, or so soon as your feet shall carry you forth of these Church-doors: Hark! do you not hear the knells which are ringing in every place for your dying friends, and fellow-sinners, the next knell may be for you? Look! do you not see the mouth of the pit open, and before it be shut again, you may be put in; you see the righteous perish, but you are in danger of a far worse perishing; their bodies perish, but you are in danger of your souls perishing; their souls are taken away by Angels, and conveyed to heaven, but when your bodies drop into the grave, your souls will be dragg'd by devils into hell.

Sinners, this night you may be in hell, hell receiveth

veth many guests to night, and the stoutest of you may help fill up their number this night; and what do you think to do? will you go on still in the way of sin? will nothing stop you in your course of wickedness? will not you yet lay down your weapons, whereby you have been fighting against the King of Heaven? can you make your party good against him? can you defend your selves, or fly from him? is it good to provoke him still, when he is so furious? will you run to the utmost line of his patience? Consider, that the next sin you wilfully commit, Gods patience may be quite spent, and be come to an end, and then all the world cannot save you from the stroke of death; venture then no farther, *stand, stand* sinners, stir not a foot in the way of sin, but retire your pace, and return to God, and make your peace with him, and peradventure he may hide you in this day of his fierce anger.

Use 3. Are the righteous, and by consequence, all liable to death, let me then exhort you all to think and prepare for death. Methinks you should hardly be able to think of any thing else in such a day as this, when the Plague is so hot in and about the City; when death walks in every street, breaks in at so many doors, and sits in so many windows, and hath already dragged more bodies into the grave within this four moneths, than, I believe, this whole Church would hold, were they heaped up from the pavement to the roof, and still this Tyrant rageth and prevaileth; and it is not very unlikely, but all of you which are here this day, may be taken captive by death, and within a few weeks or daies go down into the pit. Think, O think seriously, how neer death may be unto you, and how suddenly these bodies which you take care daily to feed and cloath, may become food for worms, and put on an earthen garment! Think what a thin vail of flesh is between you and Eternity, how small and

weak

weak the Thred of Life is, which tyes ſoul and body together, and how eaſily death can break and tear the vail, unty or cut the thred, that this may be done before to morrow, and then your naked Souls muſt appear before the higheſt Majeſty, unto your everlaſting joy or ſorrow: Think, that the ſame hands which digged the grave for our dear brother, may be imployed before this week is ended in digging graves for you; that the ſame feet which brought him to this place, may bring you in like manner. Think how quickly you may be ſmitten by the poyſonous arrows, when you next enter your houſes, the Plague may follow you at your heels, and ſeize upon you with ſuch ſtrength, as you ſhall not be able to make any reſiſtance. Fancy to your ſelves a dizzineſs in your heads, a pain in your backs, a trembling in your fleſh and joynts, your blood all corrupted, and ſpirits poyſoned by this diſeaſe, and after many Convulſions, and much anguiſh, the ſpots breaking forth in your arms and breaſts, the (almoſt) certain forerunners of death, and then death appearing with a grim look, and rending away your ſouls from your bodies: Then fancy your bodies cold, ſtiff, ſtark, and ſtretched out to their full length in a Coffin; your fallen-jaws bound up with a Napkin, your eyes cloſed, your blood chill and ſetled, your ſpirits gone, your ſoul departed: Then fancy your bodies brought to the ſides of the pit by your weeping friends, and caſt into a cold ſtinking grave, and covered preſently with earth, and your friends walking over your heads, ſoon forgetting that they had ſuch a friend, except the thoughts of their ſoon following after you ſhould put them in mind: Then fancy, when your bodies are in the earth, the invaſion of them by worms, their creeping into your eyes, mouths, necks, breaſts, bellies, and every part, and eating you thorow and thorow, turning your whole carkaſs into putrefaction:

And

And then think of the appearance of your soul before the Bar of God (which will be immediately upon their separation) think of the account which you must then give, and the sentence which then you must receive, according to your works.

And now beloved examine your selves, whether you be prepared for such a change, whether you be ready for such an appearance, and account; and let me exhort you, without any further delay, to prepare.

Suppose you were now lying upon your death-beds, and groaning out your last breath, what would you wish you had been? O that I had been a regenerate converted person! O that I had been a true believer, and righteous person? O that I had been a holy and religious person! Would not this be the language of your wishes, the breathing of your desires? O labour now that you may be so; then it may be too late to be made so, but now it is not too late. O pray earnestly unto the Lord to make you such persons. What would you in such an hour wish you had done? O that I had made my peace with God. O that I had made it my business to be religious. O that I had lived in a course of Obedience to the Commandements of the Lord! Beloved, if you have neglected this hitherto, neglect it no longer, as yet God stretcheth forth the hand, and holds forth the Scepter of Grace to you, apply your selves to him, and crie for mercie and pardon, and grace to serve him the short remainder of your daies, and give up your selves to God in Covenant, with full purpose of heart to stick close to him, as long as you live.

What would be the grief of your hearts, and wound your consciences in the dying hour? O my sins they trouble me, they are like a heavy load upon me, which I fear will sink me into the bottomless pit! O my drunkenness! my uncleanness! O how bitter are my

sweet

sweet pleasures of sin which I have reaped? My Covetousness, my unrighteousness, O how unprofitable are my riches in this day of calamity. Beloved, take heed of those sins now, which at the last will bite like an Adder, and sting like a Serpent: Get your sins pardoned, and your sins mortified; sin is the sting of death, get it removed.

What would you wish on your death-bed that you had obtained? O that I had an interest in Christ! O that I had my heart furnished with grace! O that I had laid up my treasure in Heaven! Beloved, let me tell you, that a sick-bed, and a death-bed, is a very unlikely place to obtain these things, if you do not get them before; such a time is a spending time, not a gaining time, it is a time for the using of grace, few do obtain it then, ten thousand to one but you are undone for ever, if you have these things to get then. Now flie to Christ, and lay hold on him by Faith; now cry for grace, and be ready to receive it; now lay up your treasure above, and get your affections set upon them, and then you will be happie in your death, which leads to the second Doctrine.

Doct. 2. *That the righteous are happy in their death; they are taken away from the evil to come*: or as it is in the Original, מִפְּנֵי רָעָה נֶאֱסַף הַצַּדִּיק *the Just is gathered from the faces of evil; they enter into peace, they rest in their Beds*: See also, *Rev.* 14.13. *Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit; that they may rest from their labours, and their works do follow them.*

The righteous are happie in their death.

1. *In regard of the evil which they are taken from.*
2. *In regard of the good which they are received unto.*

First, *In regard of the evil which they are taken from*; the righteous at death are taken: 1. From present evil. 2. From future evil.

1. The

1. The righteous are taken from present evil.

There is a four-fold evil from which the righteous are taken at death.

1. *From the evil of sin.*
2. *From the evil of temptation.*
3. *From the ungodly conversation of wicked men.*
4. *From the evil of affliction.*

1. The righteous at death are taken *from the evil of sin*; there are none so righteous in this world, as to live without sin; ignorance, unbelief, vanity, pride, passion, hypocrisie, earthlinesse, inordinate affection, carnal security, hardness of heart, luke-warmness, formality, unwatchfulness, spiritual sloth, and the like sinful infirmities, are the daily complaints of the most righteous, whilst they remain in the body; *there is no man that sinneth not*, 1 *King.* 8. 46. The holy Apostle *Paul* himself complaineth, that *he was carnal, sold under sin*, Rom. 7. 14. *That in him* (*that is, in his flesh*) *there dwelt no good thing*, ver. 18. *That sin dwelled in him*, ver. 20. *That there was a Law in his members which warred against the Law of his mind, and brought him into captivity*, which makes him cry out, *O wretched man that I am, who shall deliver me*, ver. 23, 24. And though he had obtained so high a degree of grace, and had such Revelations as did transport him into such an extasie, that he did not know whether he were in or out of the body; yet he complains in the same place of a thorn in his flesh, 2 *Cor.* 12. 1, 2, 3, 4, 7. And long after this, when he had almost finished his course, he tells the *Philippians*, that he had not yet attained perfection, *Phil.* 3. 12. But when the righteous die, they are all delivered from the evil of sin, the spirits of all just men are made perfect, so soon as they are disjoyned from the body, *Heb.* 12. 23. Sin receives its deaths-wound in the hour of their conversion, but, as Christ upon the Cross, it dies a lingering death, it is not quite dead till the hour of their dissolution: When the righte-

ous

ous are dead, they ceale from sin for ever.

2. The righteous at death are taken *from the evil of temptation*; the righteous are delivered from the slavery and thraldome of Satan, when they are first admitted into Gods Family, *Col.* 1. 13. *Giving thanks unto the Father, who hath delivered us from the power of darkness, and translated us into the Kingdome of his dear Son.* Yet they are not freed from the temptations of Satan, whilst they remain in the world. Sometimes Satan, like a cunning Serpent, doth entice and endeavour to deceive them; sometimes like a roaring Lion he doth assault, and endeavour to devoure them; sometimes he useth silken cords, and pleasing baits, to allure them unto sin; sometimes he shooteth his fiery darts to wound and terrifie them in the way of duty; sometimes he leads them up to the Mount of pleasure, and sets them upon the Pinacle of Honour, and makes proffers of great things, which he cannot give, if they will serve him; sometimes he carrieth them into the Wilderness of Horrour, injects hideous blasphemous thoughts, and brings them even to the brink of despair, tempts them to destroy themselves; the evil of temptation is a great evil: At death the righteous are delivered from this evil; Satan may persecute them to their graves mouth, but he can go no further, he cannot follow them into the other world.

3. The righteous at death are taken away *from the ungodly conversation of wicked men.* It was this which vexed the soul of righteous *Lot*, 2 *Pet.* 2. 8. And it was one part of Christs sufferings, to *endure the contradiction of sinners against himself*, *Heb.* 12. 3. And this is one great trouble of all Gods children in this world, though some have more of this trouble than others, I mean, those who are linked in near relation to the wicked, and whose abode and daily converse is with them; it must needs be a grief and trouble to gracious persons, to hear

hear the oaths and blasphemies, to see the filthiness and lewdness, to bear the reproaches and injuries of the ungodly sinners they live amongst: But at death they shall be taken away from this company, then the wicked will cease from troubling and vexing them any more.

4. The righteous at death shall be taken away *from the evil of affliction. Men are born to trouble, as the sparks fly upwards, Job* 5. 7. But especially the righteous are troubled, and plagued more than other men; they are often persecuted for righteousness sake: We read of tribulation, distress, persecution, famine, nakedness, peril, sword, and the like, which the righteous are here exposed unto, *Rom.* 8. 35. But at death they shall be delivered from all afflictions; God will wipe away all tears from their eyes, and remove all sorrow from their hearts, and whatever may be the ground thereof unto them.

2. The righteous are happy in their death, forasmuch as they are taken away from future evil, from evil to come, as in the Text. When God threatned to bring evil upon the *Jews* and Inhabitants of *Jerusalem*, because of their great sins, 2 *King.* 22. 16, 17. God promiseth to *Josiah*, because his heart was tender, and he had humbled himself before the Lord, that he would gather him to his Fathers in peace, and that his eyes should not see the evil he would bring upon the place, *ver.* 19, 20. When God hath some great calamities to bring upon a Land, he oftentimes calls and gathers home some of his choice servants, he houseth and sheltreth them before the storm: The righteous are happy that depart before times of great judgement, because they do not see the dreadful desolations which God doth bring upon the place for their sins.

3. The righteous are happy in their death, *inre-*

gard of the good which they are received unto.

1. They enter into peace, in regard of their souls:

2. They rest in their beds, in regard of their bodies.

1. The righteous at their death *enter into peace, in regard of their souls*: They are received into heaven, a place of peace and eternal rest, *Heb.* 4. 9. they enter into their Masters joy, *Mat.* 25. 23. they are brought to the new *Jerusalem*, which is above, where the Lord Jesus is at the right hand of God, with an innumerable company of Angels, and all the departed Saints; there they have sweet peace and unexpressible joy in the vision and fruition of God.

2. The righteous at death *rest in their beds, in regard of their bodies*: Their grave is a bed of rest unto them, and death is but a sleep, out of which they shall be awakened in the morning of the Resurrection: The righteous at death take up their rest in their graves, there they have no terrible dreams to scare and affright them, there they sleep, and none can awake them; after their troublesom and toilsom labour, which they had upon the earth, there they sleep at quiet, without any disturbance, until the day of Christs second appearance, when they shall be raised up, and caught up in the Clouds, to meet the Lord in the air, and have their vile bodies fashioned like unto his body, in beauty, strength, and immortality.

Use 1. Here then you may see the difference between the righteous and the wicked in their death; the righteous are taken away from all evil, and they are made partakers of the chiefest good; they leave a world of sin and misery, and are received into a place of peace, and rest, and glory: But the wicked are taken away from all their good things, from all their pleasures and delights which they found in their creature-enjoyments, and however their bodies may rest for a while in the grave, their souls do immediately

ately enter a place of torment and endless misery; As *Abraham* said to the sensual rich man, when he cried to him for some relief, *Luke 16. 25. Son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.* I have heard of two Boyes who got into a Noble-mans Orchard, which was laden with much rich fruit; one of the Boyes eats little, but crambs his skirts, and crambs his pockets, and crambs his breeches as fast as they could hold; but the other Boy eats as much as he desired, and flings the rest which he had gathered over the wall; and when they both came to the door to go forth, the Porter meets with them, and takes away all the fruit from the first Boy, and sends him weeping away, but searching the other Boy, finds little about him; and he finds his fruit on the other side, and gathers it up with rejoycing. This doth fitly set forth the difference between the worldling and righteous person in their life and death; they are let into Gods Orchard of the world, which is laden with rich fruit, sweet and pleasant; the worldling endeavours to lade himself as much as he can with this fruit; makes use of little which God gives him, either for himself, or the good of others, but heaps up riches with all his might, crambs his bags full of money, and his house full of goods, and never thinks he hath enough; the righteous person makes use of what God giveth him, with thankfulness; but fore-seeing he must go forth of this place, he flings the chief part of the fruit he gathers over the wall, he layeth up his chief treasure in heaven: Now when these persons come to the door, and must go forth, the Porter, Death, strips the worldling of all the fruit, of all the riches which he had been gathering, and sends him weeping away to a place of misery; but he finds little about the righteous man, and therefore taketh away little;

but he finds his fruit, his treasure, with rejoycing on the other side.

Use 2. Let not then the righteous be appaled or terrified with thoughts of death, in such times of sickness and mortality wherein we live: *All things are yours, not only Life, but Death; not only things present, but also things to come,* 1 Cor. 3. 22. Death will be your best friend; Death will be unto you an out-let to all evil and miserie, and an in-let to Happiness and Glory: Death may be terrible to sinners who are in such danger, but should be matter of great comfort to you who have such hopes.

Doct. 3. *That it is the Duty of Christians to lay to heart the death of righteous persons.* It was the sin of the Jews that they did it not, it is therefore the duty of Christians to do it. Here I shall shew briefly: 1. *What it is to lay to heart the death of the righteous.* 2. *Why Christians should lay it to heart.* 3. *Apply.*

1. *What is it to lay to heart the death of righteous persons:* the Words in the Original are שׂים על לב, which signifieth, to put it upon the heart. Two things are here implied.

1. A considering of it, a pondering of it in the mind. Christians should think seriously, and weigh considerately the death of the righteous, what God meaneth, and what loss they are like to sustain hereby.

2. A deep sense hereof, a hearty grief and sorrow for it. Christians should be grieved for the afflictions of the righteous, *Am.* 6. 6. but especially they should be grieved for the death of the righteous, which should express it self in mourning and lamentation for it: We read of the *mourning of* Hadadrimmon *in the valley of Megiddon*, for the death of good *Josiah*, *Zech.* 12. 11. And when *Stephen* was carried to his burial, *the devout men made great lamentation over him*, *Act.* 8. 2.

2. *Why Christians should lay to heart the death of righteous persons.*

Two

Two Reasons.

1. *Because they are such excellent persons.*
2. *Because they are such useful persons.*

R. 1. Because the righteous are such *excellent Persons*, *Prov.* 12. 26. *The righteous is more excellent than his neighbour*; And *David* calleth the *Saints the excellent, in whom was all his delight*, *Psal.* 16. 3. It will grieve a man to lose his Gold and Jewels, and most precious substance; the righteous are the gold, and jewels, and the most precious treasure; the wicked are like droſs, the righteous of more worth than the most fine gold; the wicked are like ordinary pebble stones, the righteous are most choice pearls; the wicked are like dung, they are the filth of the earth, the off-scouring of all things; the righteous are the refined metal, they are the riches of the earth, they are the beauty and ornament of the world, however their excellencies are unseen by the blind world, & scorned by such who glory in their shame, yet they are the most excellent persons in the esteem of God; they have the most excellent titles, they are children of God, Kings and Priests, they have the most excellent Nature, they are partakers of the Divine Nature, they have the most noble Spirits, the highest designs, the most excellent employment, the most noble company, the most excellent provision, the highest hopes, none so excellent as the righteous; therefore Christians should lay to heart the death of the righteous.

R. 2. Because they are the most *useful persons*. Christians should bewail the death of the righteous, not upon their account who are gainers by death, *Phil.* 1. 21 *To me to live is Christ, and to dye is gain.* But upon their own account, who lose hereby such useful persons, *v.* 24. *Nevertheless to abide still in the flesh, is more needful for you.*

The righteous are useful:

1. *For the procuring of good.*
2. *For the diverting and removing of evil.*

1. The righteous are useful *for the procuring of good*; they are blessings in the place where they live: *Laban* was blessed by the company of *Jacob*, *Gen.* 30. 30. *Potiphar* was blessed by the company of *Joseph*, *Gen.* 39. 5. they are instruments of procuring spiritual blessings, rain, fruitful seasons, increase of wealth many times, besides the relief which they give unto the poor in distress; they feed the hungry, cloath the naked, and are ready to distribute, as Gods Stewards, to the needy; and they are instruments of procuring spiritual blessings, by their prayers, counsels, and examples, they are instrumental many times, for the conversion of the wicked, for the encouragement, comfort and establishment of their Fellow-Christians in the waies of God.

2. The righteous are useful *for the diverting and removing of evils*; they are instrumental for the prevention of dreadful Judgments, which hang over the place where they live: whilst *Lot* was in *Sodom*, he kept the place from destruction; it is said God could do nothing whilst *Lot* was in it: When *Moses* stood in the breach, he prevented the ruine of *Israel*: God speaks to *Moses* to *let him alone, that his wrath might wax hot, and consume them*, *Exod.* 32. 10. *Moses* did by prayer lay hold on God, and stay him in his course of Judgement; he did as it were, hold Gods hand which was lifted up to strike, and cooled Gods wrath, which was waxing hot against his people: Gods people by their prayers, and tears, are instrumental for the diverting of evils feared, as also, for the removing of evils inflicted, as Sword, Famine, Pestilence. See 2 *King.* 8. 37. the wicked they are unuseful, unprofitable burdens of the Earth, they are Plagues, the destroyers of the places where they live, they draw down curses, and often by their wickedness, bring desolation upon themselves and others; and therefore the death of such may be

matter

matter of rejoycing, when God plucketh them out of their dwelling, and roboeth them out of the Land of the Living: But the righteous are useful persons, and a great blessing; and therefore when such are taken away, Christians should lay it to heart, because of the good they lose by their loss, and the evil they are exposed unto, and in danger of, which they might have been instrumental to prevent.

Use 1. Of *Reproof* of such as are so far from grieving for the loss of the righteous when they die, that they persecute and injure them whilst they live.

1. *Such highly affront and offend God*; they spit as it were in Gods face, when they revile his people, who bear his Image; they spurn at Gods bowels, when they lift up the heel against his people, who lie so near his heart.

2. *Such are guilty of great ingratitude, in regard of the righteous*; they have not better friends in the world, the righteous are their Soul-friends, whose earnest prayer, and desire, and endeavour is, that they might be saved.

3. Such are guilty of *great folly*, by consequence, *in regard of Gods people*; they endeavour the ruine of those persons which are their preservers; they lop at the bough, which when cut down, will let them fall into the stream; they pluck at the pillars, which if removed, will bring the house upon their heads; they provoke God to let the burdensome stone fall upon them, which will grind them to powder.

Use 2. Of *Exhortation*, to put in practise this duty at this time; here we have a righteous person dead, a righteous Minister, and dear Brother and Friend, who is taken away in the flower of his years. 1. He was a righteous person; one whom the Lord had separated for himself from the ungodly world, and cloathed with the righteousness of his Son. 2. He was a merciful per-

son,

son, he had great pity and compassion to souls; how earnest was he, whilst alive, with souls, to leave their sins and close with Jesus Christ? How did he spend himself, and hasten his own death, to keep souls from the death and damnation of hell? 3. He was a sincere person, a true-hearted *Nathanael*, who walked in his uprightness.

1. *Sinners* lay to heart the death of this godly Minister, had he lived, possibly some of you might have been awakened, and converted, and saved by his Ministry, who now may perish, and be lost for ever.

2. *Ministers* lay to heart the death of our dear Brother in the Ministry; many Ministers are fled into the Country, few remain, in the time when Souls have the greatest need; the work is great and weighty which lieth upon us, we have need of many shoulders; lay to heart the fall of one who would have been our helper.

3. *Christians* lay to heart the death of this righteous person; much good you might have got by his preaching, company, converse; much evil may be the consequent of the fall of this, and other righteous persons; the Lord may continue the Plague until it hath depopulated and emptied this City, which hath been so full of people; or he may send a Famine, or the Sword of Forreign Enemies, or some other judgments which we don't think of: I am perswaded, if God should gather all the righteous persons out of this City, that he would bring utter desolation upon it.

Sinners, labour to fill up the room of the righteous persons which are perished, to stand up in their stead, that you may help to prevent the ruine of *England*: Here you have one call more to leave your sins, and to accept of Christ and his righteousness; it may be the last call you shall ever have, before God call you away by death to render your accounts; God now maketh

quick

quick work with sinners, now it is but a word, and a blow, he lifts up his voice and calls, and withall, he lifts up his hand and strikes: If God give Commission to the Plague to seize upon you in your sins, and sends Death to arrest you, think what fear and dread will seize upon you; you have been sinners, and have no righteousness of your own, but you may have the righteousness of Christ imputed to you, if you will receive him by Faith, you may have righteousness imparted to you by the operation of the Spirit; O pray for Faith, and the Spirit: And you that are righteous, labour to be more righteous; in the time of such judgments learn, and get more righteousness; endeavour to gain by losses, to improve by afflictions, to be made more *partakers* of Gods Holiness by the scourges he layeth upon you, to bring forth the peaceable fruits of righteousness, under the exercise of such severe dispensations; yea, *to be filled with the fruits of righteousness, which are through Jesus Christ unto the praise and glory of God.*

FINIS.